SIGHS from HELL:

OR, THE

GROANS

OF A

Damned Soul.

Discovering from the 16*th.* of *Luke*, the Lamentable State of the Damned.

And may fitly serve

As a Warning-Word to SINNERS, both Old and Young, by Faith in JESUS CHRIST, to avoid the same Place of Torment.

With a Discovery of the Usefulness of the SCRIPTURES, as our safe Conduct for avoiding the Torments of HELL.

The Ninth Edition.

By *JOHN BUNNYAN.*

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26th, 1928.

"THE PILGRIM'S PROGRESS."

"C. G. P." writes:—"With reference to the sale on Monday last of a first edition of 'The Pilgrim's Progress,' published in 1678, for £6,800, it may interest your readers to know that at the Public Record Office, among the records of the South-Eastern Circuit, is an indictment at the Surrey Assizes of 1682 of a John Wood, labourer, and Grace Wood, spinster, both of Chipstead, for stealing among other things from Walter Hills, of Croydon, a book called 'Le pilgrims progresse,' then valued at 18 pence. This copy, no doubt, was also a first edition."

BRITISH MUSEUM
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THE AUTHOR TO THE READER.

FRiend, *because it is a dangerous thing to be walking towards the place of Darkness and Anguish: And again, because it is (notwithstanding) the Journey that ſt of the poor Souls in the World are taking, d that with delight and gladneſs, as if there s the only happineſs to be found; I have erefore thought it my duty (being made ſenſible the danger that will befall thoſe that fall rein) for the preventing of thee, (O thou r Man or Woman) to tell thee, by opening s Parable, what ſad ſucceſs thoſe Souls have had, d are like to have, that have been, or ſhall be nd perſevering therein.*

We uſe to count him a Friend, that will forern his Neighbour of the Danger, when he

knoweth thereof, and doth also see that
way his Neighbour is walking in, doth
right thereto; especially when we think tha
Neighbour may be either ignorant, or careles
his way. Why Friend, it may be, nay, tu
to one but thou hast been, ever since thou
come into the World, with thy Back tow
Heaven, and thy Face towards Hell; and
either through Ignorance, (or Carelesness w
is as bad, if not worse) hast been run
full hastily that way ever since. Why, I bes
thee put a little stop to thy earnest race, and
a view of what Entertainment thou art like
have, if thou do in deed and in Truth persi
this thy course. Thy way leads down to Dea
and thy steps take hold on Hell, *Prov.* 5.
It may be the path indeed is pleasant to the fl
but the end thereof will be bitter to thy S
Hark, dost thou not hear the bitter cries of t
that are but newly gone before? Saying, Let
dip the tip of his Finger in water, and cool
Tongue, that is so tormented in this flame,
16. *Dost thou not hear them say, Send*
from the dead to prevent my Father, my Bre
and my Father's House from coming into this
of Torment? Shall not these mou
groans pierce thy flinty Heart? Wilt thou
thine Ears, and shut thy Eyes? And wilt tho
regard? Take warning, and stop thy Fo
before it be too late. Wilt thou be like the

, that is not quiet unless she be either intang-
in the Spiders Web, or burned in the Candle ?
lt thou be like the Bird that hasteth to the
re of the Fowler ? Wilt thou be like that
ple one Named in the seventh of the Proverbs,
t will be drawn to the slaughter by the Cord
a silly Lust ? O Sinner, Sinner, there is better
gs than Hell to be had, and at a cheaper
e by the thousand part than that ! O (there
no comparison) there is Heaven, there is
, there is Christ, there is Communion with an
umerable company of Saints and Angels :
ar the Message then that God doth send, that
ist doth send, that Saints do bring ; nay,
t the Dead do send unto thee; I pray thee
refore that thou wouldst send him to my
hers house; if one went to them from the
d they would repent. How long ye sim-
ones will you love Simplicity ? And ye
rners delight in scorning ? And ye Fools
e knowledge ? Turn ye at my reproof; and
old, saith God, I will pour out my Spirit
on you, I will make known my Words
o you. *I say, hear this Voice, O silly one,*
turn and live thou sinful Soul, lest he make
bear that other saying : But because I have
ed, and you have refused, I have stretch-
out my hand, and no man regarded ; I
will laugh at your Calamity, and mock
en your fear cometh.

O poor Soul, if God and Christ did wish t for thine harm, it would be another Matte then if thou didst refuse, thou mightest h some excuse to make, or faults to find, and gro to make delays: But this is for thy *profit,* thy *advantage, for the pardoning of* thy *sin the salvation of* thy *Soul, the delivering t from Hell fire, from the Wrath to come, fr Everlasting Burnings, into favour with G Christ, and Communion with all happiness, (t is so indeed.)*

But it may be thou wilt say, All that h been spoken to in this Discourse, is but a Parab and Parables are no Realities.

I could put thee off with this Answer, T tho it be a Parable, yet it is a Truth, and not Lie; and thou shalt find it so too, to thy cost, if t shalt be found a slighter of God, Christ, and salvation of thy own Soul.

But secondly, know for certain, That things signified by Parables, are wonder Realities. O what a glorious reality was th signified by that Parable! The Kingdom Heaven is like to a Net that is cast into t Sea, &c. *Signifying, that Sinners of all sor of all Nations, should be brought into Go Kingdom, by the Net of the Gospel. And O h real a thing shall the other part thereof be, wh 'tis fulfilled! Which saith,* And when it w full they drew it to the Shore, and put t

go

ood into Veſſels, but threw the bad away, *Mat.* 13. 47,48. *ſignifying the Manſions of Glory hat the Saints ſhould have, and alſo the Rejection hat God will give to the Ungodly, and to Sinners. nd alſo that Parable, what a glorious Reality is here in it? Which ſaith,* Except a Corn of Wheat fall to the Ground and dye, it abideth lone; but if it dye, it doth bring forth much ruit, *Joh.* 12. 24. *To ſignifie, That unleſs Jeſus hriſt did indeed ſpill his Blood, and dye the curſed eath, he ſhould abide alone; that is, have never Soul into Glory with him; but if he dyed, he ſhould ring forth much Fruit, that is, ſave many Sinners. nd alſo how real a Truth there was in that Parable, ncerning the Jews putting Chriſt to Death, which e poor diſperſſed Jews can beſt experience to their ſt; for they have been almoſt ever ſince a baniſhed eople, and ſuch as have had God's ſore diſpleaſure onderfully manifeſted againſt them, according to the ruth of the Parable,* Mat. 21. v. 33. *to* 41. *O erefore, for Jeſus Chriſt's Sake, do not ſlight the ruth, becauſe it is diſcovered in a Parable! For by is Argument thou mayſt alſo, nay thou wilt ſlighe moſt all the things that our Lord Jeſus Chriſt did eak; for he ſpeaks to them for the moſt part in if not all) in Parables. Why ſhould it be ſaid thee, as it is ſaid of ſome?* Theſe things are oken to them that are without, in Parables, at ſeeing they might not ſee, and that

hearing, they might not understand, *Luk.* 8. 1
I say, take heed of being a Quarreller against Christ
Parables; lest Christ also object against the Salvati
of thy Soul at the Judgment-Day.

Friend, I have no more to say to thee now;
thou dost love me, pray for me, that my God wou
not forsake me, nor take his Holy Spirit from m
and that God would fit me to do and suffer wh
shall be from the World or Devil inflicted upon m
I must tell thee, the World rages, they stamp an
shake their Heads, and fain they would be doing
The Lord help me to take all they shall do with Pa
tience; and when they smite the one Cheek, to tur
the other to them, that I may do as Christ hath bid
den me; for then the Spirit of God, and of Glor
shall rest upon me. Farewel,

I am thine,
to serve in the Lord Jesus,

JOHN BUNNYAN

SIGH

Sighs from Hell:

OR,

The Groans of a Damned Soul.

Luke 19. 16. &c.

19. THere was a certain rich Man, which was cloathed in Purple, and fine Linnen, and fared sumptuously every day.

20. And there was a certain Beggar Named Lazarus, which was laid at his Gate full of Sores.

21. And desiring to be fed with the Crumbs which fell from the rich Mans Table: Moreover the Dogs came and licked his Sores.

22. And it came to pass that the Beggar Died and was carried by the Angels into Abraham's Bosom: The rich Man also Died and was Buried.

23. And in Hell he lift up his Eyes, being in Torments, and seeth Abraham a far off, and Lazarus in his Bosom:

24. And he cried, and said, Father Abraham. Have mercy on me, and send Lazarus, that he may dip the tip of his Finger in Water and Cool my Tongue, for I am tormented in this Flame.

25. But Abraham *said, Son remember that thou in thy life-time receivedst thy good things, and likewise* Lazarus *evil things; but now he is comforted, and thou art tormented.*

26. *And besides all this, between us and you there is a great Gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.*

27. *Then he said, I pray thee therefore Father, that thou wouldst send him to my Fathers House.*

28. *For I have five Brethren, that he may testify unto them, least they also come into this place of Torment.*

29. Abraham *saith unto him, They have* Moses *and the Prophets, let them hear them.*

30. *And he said, Nay Father* Abraham: *But if one went to them from the dead, they will repent.*

31. *And he said unto him, if they hear not* Moses *and the Prophets, neither will they be perswaded though one rose from the dead.*

Vers. 29.

THis Scripture was not spoken by our Lord Jesus Christ, to shew you the state of two single persons only, (as some through the ignorance of the drift of Christ in his Parables, do dream) but to shew you the state of the Godly and Ungodly to the Worlds end; as is clear to him that is of a understanding heart. For he spake them to the end that after Generations should take notice thereof and fear, least they also fell into the same condition.

Now in my discourse upon these Words, I shall not be tedious, but as briefly as I may, I shall pass through the several Verses, and lay you down some

of the ſeveral Truths contained therein: And the Lord grant that they may be profitable, and of great advantage to thoſe that read them, or hear them read.

The 19. and 20. Verſes alſo, I ſhall not ſpend much time upon, only give you three or four ſhort hints, and ſo paſs to the next Verſes, for they are the Words I do intend moſt eſpecially to inſiſt upon.

The 19, 20, and 21 Verſes runs thus, *There was a certain rich man which was cloathed in Purple and fine Linnen, and fared deliciouſly or ſumptuouſly every day. And there was a certain Beggar named* Lazarus, *which was laid at his Gate full of Sores*, &c.

1. If theſe Verſes had been ſpoken by Jeſus Chriſt, and no more, all the World would have gone near to have caſt a wrong Interpretation on them. I ſay, if Jeſus had ſaid only thus much, *There was a certain rich man which fared ſumptuouſly daily, and a certain Beggar laid at his gate full of ſores*: The World would have made this concluſion of them, The rich Man was the happy Man; For at the firſt view, it doth repreſent ſuch a thing: But take all together, (that is) read the whole Parable, and you ſhall find that there is no Man in a worſe Condition than he, as I ſhall clearly hold forth afterward.

2. Again, if a Man would judge of Men according to outward Appearance, he ſhall oft-times take his Mark amiſs. Here is a Man to outward appearance appears the only bleſſed Man, better by half than the Beggar, in as much as he is rich, the Beggar poor; he is well cloathed, but peradventure the Beggar is naked; he hath good Food, but the Beggar would be glad of Dogs-meat. (*And he deſired to be fed with the Crumbs that fell from the rich Mans Table*) the Rich Man fares well every Day, but the Beggar muſt be glad of a Bit when he can get it. O! who would not be in a rich Man's State? A wealth

wealthy Man, ſorts of new Suits, and dainty Diſhes every Day; enough to make one who minds nothing but his Belly, and his Back, and his Luſts, to ſay, O that I were in that Mans Condition! O that I had about me as that Man had! Then I ſhould live a Life indeed; then ſhould I have Hearts-eaſe good ſtore; then I ſhould live pleaſantly, and might ſay to my Soul, *Soul, be of good chear, eat, Drink, and be merry*, *Luke* 12. 19. thou haſt every thing plenty, and art in a moſt bleſſed Condition.

I ſay this might be, Ay, and in a Concluſion with them that judge according to outward appearance. But if the whole Parable be well conſidered, you will ſee *Luke* 26. 15. *That which is had in high Eſtimation with Men, is an Abomination in the Sight of God.* And again, *Job* 16. 20, 21, 22. *That Condition that is the ſadeſt Condition, according to outward Appearance, is oft times the moſt excellent*; for the Beggar had ten thouſand degrees the beſt of it, tho to outward appearance his State was the ſadeſt; from whence we ſhall obſerve thus much.

1. That thoſe who judge according to outward appearance, do for the moſt part judge amiſs, *John* 7. 24.

2. That they that look upon their outward Enjoyments to be Tokens of Gods ſpecial Grace unto them, are alſo deceived, *Rev.* 3. 17. For as it is here in the Parable, *a Man of Wealth, and a Child of the Devil may make but one Perſon*; or a Man may have abundance of outward Enjoyments, *and yet be carried by the Devils unto eternal Burning*, Luke 12. 10. But this is the Trap in which the Devil hath caught many thouſands of poor Souls, namely, by getting them to judge according to outward appearance, or according to Gods outward Bleſſings.

Do but ask a poor, carnal, covetous Wretch, how he ſhould know a Man to be in a happy ſtate; and

he

he will answer, Those that God blesseth, and giveth abundance of this World unto; when for the most part they are they that are the cursed Men. Alas poor Men! they are so ignorant as to think, that because a Man is encreased in outward things, and that by a small stock, therefore God doth love that Man with a special Love, or else he would never do so much for him, never bless him so, and prosper the Work of his hands. Ah poor Soul! It is the rich Man that goes to Hell. *And the rich man that died, and in Hell*, mark, *in Hell he lift up his Eyes*, &c.

Methinks to see how the great Ones of the World will go strutting up and down the Street sometimes, it makes me wonder. Surely they look upon themselves to be the only happy Men; but it is because they judge according to outward appearance; they look upon themselves to be the only blessed men, when the Lord knows the generality are left out of blessed Condition. *Not many wise Men after the Flesh, not many Mighty, not many Noble are call'd*, 1 Cor. 1. 26. Ah! did they that do now so brag, that no body dare scarce look on them, but believe this, it would make them hang down their Heads and cry, O give me a *Lazarus*'s Portion.

I might here enlarge very much, but I shall not, only thus much I shall say to you that have much of this World, Have a care that you have not your Portion in this World; take heed that it be not said to you hereafter, when you would very willingly have Heaven, *Remember in your Life-time you had your good things; in your Life-time you had your Portion*, Psal. 17. 14.

And Friend, thou that seekest after this World and desirest Riches, let me ask this Question, Wouldst thou be content that God should put thee off with a Portion in this Life? Wouldst thou be glad to be kept out of Heaven with a Back well cloathed, and a

Belly

Belly well filled with the Dainties of this World? Wouldst thou be glad to have all thy good things in thy Life-time, to have thy Heaven to last no longer than while thou doſt live in this World? Wouldſt thou be willing to be deprived of Eternal Happineſs and Felicity? If thou ſay no, then have a care of the World and thy Sins; have a care of deſiring to be a rich Man, *leſt thy Table be made a Snare unto thee*, Pſal. 69. 22. Leſt the Wealth of this World do bar thee out of glory. For as the Apoſtle ſaith, *They that will be rich, do fall into Temptation and a Snare, and into many fooliſh and hurtful Luſts, which drown Men in Perdition and Deſtruction*, 1 Tim. 6. 9. Thus much in general, but now particularly.

Theſe two Men here ſpoken of (as I ſaid) do hold forth to us the ſtate of the Godly and Ungodly; the Beggar holdeth forth the Godly, and the rich Man the Ungodly. *There was a certain rich Man*, &c.

But why are the Ungodly held forth under the Notion of a rich Man?

1. Becauſe Chriſt would not have them look too high, as I ſaid before, but that thoſe who have Riches would have a care that they be not all their Portion, *Jam.* 1. 10, 11, 12. 1 *Tim.* 6. 17.

2. Becauſe rich Men are moſt liable to the Devils Temptations; are moſt ready to be puſt up with Pride, Stoutneſs, Cares of this World, in which things they ſpend moſt of their time in Luſts, Drunkenneſs, Wantonneſs, Idleneſs, together with other Works of the Fleſh, *For which things ſake, the Wrath of God cometh upon the Children of Diſobedience*, Col. 3. 6.

3. Becauſe he would comfort the Hearts of his own, which are moſt commonly of the poorer ſort: *But God hath choſen the poor, deſpiſed and baſe things of this World*, 1 Cor. 1. 26. Should God have ſet the rich Man in the bleſſed State, his Children would have concluded,

concluded, being poor, that they had no ſhare in the Life to come.

And again, had not God given ſuch a diſcovery of the ſad Condition of thoſe that are for the moſt part rich men, we ſhould have had men concluded abſolutely, that the rich are the bleſſed men. Nay, albeit the Lord himſelf doth ſo evidently declare, that the rich ones of the World are for the moſt part in the ſaddeſt Condition, yet they through unbelief, or elſe preſumption, do harden themſelves, and ſeek for the Glory of this World, as tho' the Lord Jeſus Chriſt did not mean as he ſaid, or elſe that he will ſay more than ſhall aſſuredly come to paſs: But let them know that the Lord had a time to fulfil, that he had a time to declare, for the Scripture cannot be broken, *Joh.* 10. 35.

But again, the Lord by his Word doth not mean thoſe are Ungodly, who are Rich in the World and no other: For then muſt all thoſe that are Poor, yet graceleſs and vain Men be ſaved, and delivered from Eternal Vengeance; which would be contrary to the Word of God, which ſaith that together with *the Kings of the Earth, and the great men, and the chief Captains, and the mighty men; there are Bondmen or Servants, and Slaves, that cry out at the appearance of the Almighty God, and his Son Jeſus Chriſt to Judgment*, Rev. 6. 15.

So that tho' Chriſt doth ſay, *There was a certain rich man*, yet you muſt underſtand he meaneth all the Ungodly, Rich or Poor. Nay, if you will not underſtand it ſo now, you ſhall be made to underſtand it to be ſo meant at the day of Chriſt's ſecond coming, when all that are Ungodly ſhall ſtand at the left hand of Chriſt with pale Faces, and guilty Conſciences, with the Vials of the Almighties Wrath ready to be poured out upon them. Thus much in brief touching the 19th. Verſe. I might have obſer-

ved other thing from it, but now I forbear, having other things to speak of at this time.

Verse 20. *And there was a certain Beggar, named* Lazarus, *which was laid at his gate full of sores.*

THis Verse doth chiefly hold forth these things.

1. That the Saints of God are a poor contemptible People. *There was a certain Beggar.* If you understand the word *Beggar*, to hold forth outward Poverty, or scarcity in outward things, such are the Saints of the Lord, for they are for the most part a poor, despised, contemptible People. But if you allegorize it and interpret it thus, They are such as beg earnestly for Heavenly food; this is also the spirit of the Children of God, and it may be, and is a Truth in this sense, tho not so naturally gathered from this Scripture.

2. *That he was laid at his Gate full of Sores.*] These words hold forth the Distemper of Believers, saying, *He was full of Sores*, which may signifie the many Troubles, Temptations, Persecutions, and Afflictions in Body and Spirit, which they meet withal while they are in the World, and also the entertainment they meet with at the hands of these ungodly ones who live upon the Earth. Whereas it is said, *He was laid at his Gate full of Sores*, Mark, *he was laid at his Gate*, Not in his House, that was thought too good for him, *But he was laid at his Gate full of Sores*, From whence observe, That the ungodly World do not desire to entertain and receive the poor Saints of God into their Houses. If they must needs be somewhere near unto them, yet they shall not come into their Houses, shut them out of Door; if they will needs be near us, let them be at the gate. *And he was laid at the Gate full of Sores.* 2. Observe, that the World are not all touched with the Afflictions of

of God's Children, for all they are full of Sores; a despised, afflicted, tempted, persecuted People, the VVorld doth not pity; no but rather labour to aggravate their Trouble, by shutting them out of doors; sink or swim, what cares the VVorld, they are resolved to disown them, they will give them no Entertainment; if the lying in the Streets will do them any good, if hard Usage will do them any good, if to be disowned, rejected, and shut out of Doors by the VVorld will do them any good, they shall have enough of that; but otherwise no Refreshment, no Comfort from the VVorld. *And he was laid at his Gate full of Sores.*

Verse 21. *And he desired to be fed with the Crumbs which fell from the Rich Man's Table; The Dogs came also and licked his Sores.*

BY these VVords, our Lord Jesus doth shew us the Frame of a Christians Heart, and also the Heart and Carriage of worldly Men towards the Saints of the Lord. The Christians Heart is held forth by this, that any thing will content him while he is on this side Glory; *And he desired to be fed with Crumbs* the Dogs Meat, any thing. I say, a Christian will be content with any thing, if he have but to keep Life and Soul together (as we use to say) he is content, he is satisfied; he hath learned, if he hath learned to be a Christian, to be content with any thing: as *Paul* saith, *I have learned in whatsoever state I am, therewith to be content.* He learns in all Conditions to study to love God, to walk with God, to give up himself to God; and if the Crumbs that fall from the Rich Man's Table will but satisfie Nature, and give them bodily strength, that thereby he may be the more able to walk in the way of God, he is contented. *And he desired to be fed with the*

Crumbs

Crumbs that fell from the Rich-man's Table. But mark, he had them not, you do not find that he had ſo much as a Crumb or a Scrap allowed unto him. No, then the Dogs will be beguil'd, that muſt be preſerved for the Dogs. From whence obſerve, that the ungodly World do love their Dogs better than the Children of God. You will ſay, that's ſtrange. It is ſo indeed, yet it is true, as will be clearly manifeſted; as for inſtance: How many Pounds do ſome Men ſpend a Year on their Dogs, when in the mean while the poor Saints of God may ſtarve for hunger? They will build Houſes for their Dogs, when the Saints muſt be glad to wander, and lodge in Dens, and Caves of the Earth, *Heb.* 11. 38. And if they be in any of their Houſes for the hire thereof, they will warn them out or eject them, or pull down the Houſe over their Heads, rather than not rid themſelves of ſuch Tenants. Again, ſome Men cannot go half a Mile from Home, but they muſt have Dogs at their Heels; but they can very willingly go half a ſcore Miles without the Society of a Chriſtian. Nay, if when they are buſie with their Dogs, they ſhould chance to meet a Chriſtian, they would willingly ſhift him if they could. They will go on the other ſide of the Hedge or the Way, rather than they will have any Society with him; and if at any time a Child of God ſhould come into a Houſe where there are but two or three ungodly VVretches, they do commonly wiſh, either themſelves or the Saint out of Doors; and why ſo? Becauſe they cannot down with the Society of a Chriſtian: Though if there come in at the ſame time a Dog, or a drunken ſwearing VVretch, which is worſe than a Dog, they will make him welcome; he ſhall ſit down with them and partake of their Dainties. And now tell me, you that love your ſins and your pleaſures, had you not rather keep company with a Drunkard,

a

a Swearer, a Strumpet, a Thief, nay, a Dog, than with an honeſt-hearted Chriſtian? If you ſay No: What means your ſour carriage to the People of God? Why do you look on them as if you would eat them up? Yet at the very ſame time, if you can but meet your Dog or a drunken Companion, you can fawn upon them, take Acquaintance with them, to the Tavern or Ale-houſe with them, if it be two or three times in a Week: But if the Saints of God meet together, Pray together, and labour to Edifie one another, you will ſtay till *Dooms-Day* before you will look into the Houſe where they are. Ah Friends, when all comes to all, you will be found to love Drunkards, Strumpets, Dogs, any thing; nay to ſerve the Devil, rather than to have loving and friendly Society with the Saints of God.

Moreover, *The Dogs came and licked his Sores.*] Here again you may ſee, not only the afflicted ſtate of the Saints of God in this World, but alſo, that even Dogs themſelves, according to their kind, are more favourable to the Saints, than the ſinful world; though the ungodly will have no mercy on the Saints, yet it is ordered ſo, that theſe Creatures, Dogs, Lions, *&c.* will. Though the Rich man would not entertain him into his Houſe, yet his Dogs will come and do him the beſt good they can, even to lick his running Sores. It was thus with *Daniel*, when the world was mad againſt him, and would have him thrown to the Lions to be devoured, the Lions ſhut their Mouths at him, (or rather the Lord did ſhut them up) ſo that there was not that hurt befel to him, as was deſired by the Adverſaries, *Dan.* 6. And this I am perſwaded of, that would the Creatures do as ſome men would have them, the Saints of God ſhould not walk ſo quietly up and down the Streets, and other places as they do. And as I ſaid before, ſo I ſay again, I am perſwaded, that at the Day of

Judgment

Judgment, many Men's Conditions and Carriages will be so laid open, that it will evidently appear, they have been very mercileſs, and mad againſt the Children of God; inſomuch, that when the Providence of God did fall out ſo, as to croſs their Expectation, they have been very much offended thereat, as is very evidently ſeen in them who ſet themſelves to ſtudy, (*Pſal.* 31. 13.) how to bring the Saints into Bondage, and to thruſt them into Corners as in theſe late years. And becauſe God hath in his goodneſs Ordered things otherwiſe, they have gnaſhed their Teeth thereat. Hence then let the Saints learn not to commit themſelves to their Enemies; beware of men, *Mat.* 10. 17. They are very mercileſs men, and will not ſo much favour you, (if they can help it) as you may ſuppoſe they may. Nay, unleſs the over-ruling hand of God in goodneſs, do order things contrary to their natural inclinations, they will not favour you ſo much as a Dog.

Verſe 22 *And it came to paſs, that the Beggar died, and was carried by the Angels into* Abraham's *Boſom: The rich Man alſo died, and was buried.*

THe former Verſes do briefly hold forth the carriage of the Ungodly in this Life, toward the Saints. Now this Verſe doth hold forth the departure both of Godly and Ungodly, out of this Life.

VVhere he ſaith, *And it came to paſs, that the Beggar died, and was carried into* Abraham's *Boſom; and the Rich man died alſo.*] This Beggar died, that repreſents the godly; and the Rich man died, that repreſents the Ungodly. From whence obſerve; Neither godly nor ungodly muſt live always without a change, either by Death or Judgment; the good

Good man died, and the Bad man died. That Scripture doth also back this Truth, that good and bad must die, marvellous well, where, it is said, *And it is appointed to men once to die, and after that, the Judgment*, Heb. 9. 27.

Mark, he doth not say it is so, that men by chance may die; which might beget in the Hearts of the Ungodly especially, some hope to escape the bitterness of it: But he saith, It is a thing most certain, it is *appointed*; Mark, it is *appointed for Men once to die, and after the Judgment.* God hath decreed it, that since men have fallen from that happy Estate that God at the first did set them in, *they shall die*, Rom. 6. 23. Now when it is said the Beggar died, and the Rich man died; part of the meaning is, they ceased to be any more in this world. I say, partly the meaning is, but not altogether. Tho' it be altogether the meaning when some of the Creatures die, yet it is but in part the meaning, when it is said, that Men, Women or Children die; for there is to them something else to be said, more than a barely going out of the World: For if when unregenerate Men and women die, there were an end of them not only in this world, but also in the world to come, they would be happy over they will be now; for when ungodly Men and women die, there is that to come after Death, that will be very terrible to them; namely, to be carried by the Angels of Darkness from their Death beds to Hell, there to be reserved to the Judgment of the Great Day, when both Body and Soul shall meet and be united together again, and made capable to undergo the uttermost Vengeance of the Almighty to all Eternity. This is that I say, which doth follow a Man (that is not born again) after Death; and is clear from that in 1 *Pet.* 3. 18, 19. Where before speaking of Christ being raised again by the Power of his Eternal Spirit,

rit, he saith, *By which*, that is, *by that Spirit he went and Preached to the Spirits in Prison*: But what is the meaning of this? Why thus much, that those Souls who were once alive in the World, in the time or days in which *Noah* lived, being disobedient in their times to the Calls of God, by his Spirit in *Noah*, for so I understand it, was according to that which was foretold by that Preacher, deprived of Life, and overcome by the Flood, and are now in Prison. Mark, he Preached to the Spirits *in Prison*: He doth not say, who were in Prison, but to them (*in*) that is now in Prison, under Chains of Darkness, reserved, or kept there in that Prison, in which now they are, (ready like Villains in the Goal, to be brought before the Judgment-Seat of Christ at the great Day:) But of this I shall speak further by and by. Now if this one Truth, that men must die and depart this World, and either enter into Joy, or else into Prison, to be reserved to the Day of Judgment, were believed, we should not have so many Wantons walk up and down the Streets as there do; at least it would put a mighty check to their filthy Carriages, so that they would not, could not walk so basely and sinfully as they do. *Belshazzar*, notwithstanding he was so far from the fear of God as he was, yet when he did but see that God was offended, and threatned him for his Wickedness, *it made him hang down his head, and knock his Knees together*, Dan. 5. 5, 6. If you read the Verses before, you will find he was careless; and satisfying his Lusts in Drinking, and Playing the wanton with his Concubines. But so soon as he did perceive the Finger of an Hand-writing, *then* (saith the Scripture) *the King's Countenance was changed, and his Thoughts troubled him; so that the Joynts of his Loyns were loosed, and his Knees smote one against another.* And when *Paul* told *Felix* of Righteousness

teousneſs, Temperance and Judgment to come, *it made him tremble.* And let me tell thee (Soul) whoever thou art, that if thou didſt but verily believe that thou muſt dye, and come into the Judgment, it would make thee turn over a new leaf. But this is the miſery, the Devil doth labour by all means; as to keep out other Things that are good, ſo to keep out of the Heart, as much as in him lies, the Thoughts of paſſing from this Life into another World; for he knows, if he can but keep them from the ſerious thoughts of Death, he ſhall the more eaſily keep them in their Sins, and ſo from cloſing with Jeſus Chriſt; as *Job* ſaith, *Their houſes are ſafe from fear, neither is the Rod of God upon them.* VVhich makes them ſay to God, *Depart from us, for we deſire not the Knowledge of thy Ways,* verſe 14. Becauſe there is no fear of Death and Judgment to come, therefore they do put off God and his VVays; and ſpend their days in their Sins, and in a moment, that is, before they are aware, go down to the Grave, *verſe* 17. And thus it fared alſo with the Man ſpoken of in *Luke* 12. 20. The Man inſtead of thinking of Death, he thought how he might make his Barns bigger: But in the midſt of his Buſineſs in the VVorld, he loſt his Soul before he was aware, ſuppoſing that Death had been many Years off: But God ſaid unto him, *Thou Fool, thou troubleſt thy ſelf about Things of this Life, thou putteſt off the Thoughts of departing this World, when this Night thy Soul ſhall be taken from thee*; or, *this Night, They,* that is, *the Devil, will fetch away thy Soul from thee.* And here it comes to paſs, mens not being exerciſed with the thoughts of departing this Life, that they are ſo unexpectedly to themſelves and their Neighbours, taken away from the Pleaſures and Profits, yea, and all the Enjoyments they buſie themſelves withal while they live in this VVorld. And hence it

is

is again, that you have ſome in your Towns and Cities that are ſo ſuddenly taken away, ſome from haunting the Ale-houſes, others from haunting the VVhore houſes, others from Playing and Gaming, others from the Cares and covetous Deſires after the VVorld, unlooked for as by themſelves, or their Companions. Hence it is alſo, that Men do ſo wonder at ſuch Tidings as this, That there is ſuch a one dead, ſuch a one departed; it is becauſe they do ſo little conſider both the Tranſitorineſs of themſelves and their Neighbours: For had they but their thoughts well exerciſed about the ſhortneſs of this Life, and the danger that will befal ſuch as do miſs of the Lord Jeſus Chriſt, it would make them more wary and ſober, and ſpend more time in the Service of God, and be more delighted and diligent in enquiring after the Lord Jeſus, *Who is the Deliverer from Wrath to come*, 1 Theſſ. 1. 10. For, as I ſaid before, it is evident, that they who live after the Fleſh in the Luſts thereof, do not really and ſeriouſly think on Death, and the Judgment that doth follow after; neither do they indeed endeavour ſo to do; for did they, it would make them ſay with holy *Job*, *All the days of my appointed time, will I wait till my Change come*, Job 14. 14. And as I ſaid before, that not only the VVicked, but alſo the Godly have their time to depart this Life. *And the Beggar died.* The Saints of the Lord, they muſt be deprived of this Life alſo, they muſt yield up the Ghoſt into the Hands of the Lord their God; they muſt alſo be ſeparated from their VVives, Children, Husbands, Friends, Goods, and all that they have in the *World.* For God hath decreed it; It is appointed, namely, by the Lord, *for Men once to dye, and we muſt appear before the Judgment-Seat of Chriſt.* As it is, 2 *Cor.* 5. 10, 11.

But

But it may be objected, if the Godly dye as well s the wicked, and if the Saints muſt appear before he Judgment Seat, as well as the Sinners; then what dvantage have the Godly more than the Ungodly, nd how can the Saints be in a better condition than he Wicked?

Anſw. Read the 22*d.* Verſe over again, and you hall find a marvellous difference between them, as uch as is between Heaven and Hell, everlaſting oy, and everlaſting Torments; for you find, that hen the Beggar died, which repreſents the Godly, *he was carryed by the Angels into Abraham's Boſom*, r into everlaſting Joy; *Pſal.* 1. *But the Ungodly are ot ſo*, but are hurried by the Devils into the bottomeſs Pit, drawn away in their wickedneſs: *Prov.* 14. 2. for he ſaith. *And in Hell he lift up his Eyes.* When the Ungodly do dye, their miſery beginneth, or then appear the Devils, like ſo many Lions; waiting every moment till the Soul depart from the Body. Sometimes they are viſible to the dying party, but ſometimes more inviſible; but always this s certain, they never miſs of the Soul, if it do dye ut of the Lord Jeſus Chriſt; but do hale it away to he Priſon, as I ſaid before, there to be tormented nd reſerved until the great and dreadful Day of udgment, at which day they muſt, Body and Soul, eceive a final Sentence from the Righteous Judge, nd from that time be ſhut out from the preſence of God into everlaſting Wo and Diſtreſs. But the Godly, when the time of their departure is at hand, hen alſo are the Angels of the Lord at hand; yea, hey are ready waiting upon the Soul to Conduct it afely into *Abraham's* Boſom. I do not ſay, but the Devils are oft-times very buſie doubtleſs, and attending the Saints in their Sickneſs: I, and no queſtion ut they will willingly deprive the Soul of Glory. ut here is the comfort, as the Devils come from Hell

to devour the Soul (if it be possible at its departu
so the Angels of the Lord came from Heaven,
watch over and conduct the Soul (in spite of t
Devil) safe into *Abraham*'s Bosom.

David had the Comfort of this, and speaks it for
for the comfort of his Brethren; *Psal.* 34. 7. sayin
*The Angel of the Lord encampeth round about them
that fear him, and delivereth them.* Mark, the Ang
of the Lord encampeth round about his Childre
to deliver them; From what? From their Enemi
of which the Devil is not the least. This is an exce
lent comfort at any time, to have the holy Angels
God to attend a poor man or woman; but especia
ly, it is comfortable in the time of Distress, at th
time of Death, when the Devils beset the Soul wi
all the Power that Hell can afford them. But now
may be, that the glorious Angels of God do not a
pear at the first, to the view of the Soul; nay, rath
Hell stands before it, and the Devils ready, as if th
would carry it thither; but this is the comfort, t
Angels do always appear at the last, and will not f
the Soul, but will carry it safe into *Abraham*'s B
som. Ah Friends! Consider, here is an ungodly m
upon his Death-bed, and he hath none to speak f
him, none to speak comfort unto him; but it is n
so with the Children of God, for they have the Spi
to comfort them. Here is the Ungodly, and th
have no Christ to pray for their safe conduct to Glo
but the Saints have an intercessor; *Job.* 17. 9. He
is the World, when they dye, they have none of t
Angels of God to attend upon them; but the Sain
have their Company. In a word, the Unconverte
Person when he dyeth, he sinks into the bottomle
pit. But the Saints, when they dye, do ascend wit
and by the Angels into *Abraham*'s Bosom, or in
unspeakable Glory, *Luke* 23. 43.

Agai

Again it is ſaid, that the Rich-man when he died, was buried, or put into the Earth; but when the Beggar died, he was carried by the Angels into *Abraham's* Boſom. The one is a very excellent ſtile, where he ſaith he was carried by Angels into *Abraham's* Boſom; it denotes the excellent condition of the Saints of God, as I ſaid before; and not only ſo, *but alſo the Preciouſneſs of the Death of the Saints in the Eyes of the Lord*, Pſal. 116. 15. that after Generations may ſee how precious in the ſight of the Lord, the Death of his Saints is, when he ſaith, *they are carried by the Angels into* Abraham's Boſom.

Thus many times the Lord adorneth the Death and departure of his Saints, to hold forth to after Generations, how excellent they are in his Eyes. It is ſaid of *Enoch*, that God took him; of *Abraham*, that he died in a good Old Age; of *Moſes*, that the Lord buried him; of *Elijah*, that he was taken up into Heaven; that the Saints ſleep in Jeſus; that they die in the Lord; that they reſt from their Labours; that their Works follow them; that they are under the Altar; that they are with Chriſt; that they are in Light; that they are to come with the Lord Jeſus to judge the World. All which ſayings ſignifie thus much, That to die as a Saint, is a very great Honour and Dignity. But the Ungodly are not ſo. The Rich or Ungodly die and are buried, he is carried from his dwelling to the Grave, and there he is buried, hid in the duſt; and his Body doth not ſo ſoon moulder and come to nought there, but his Name doth ſtink as faſt in the World: As ſaith the Holy Scripture, *The Name of the Wicked ſhall Rot.* And indeed, the Names of the Godly are not in ſo much Honour after their departure, but the Wicked and their Names do as much rot. What a Diſhonour to Poſterity was the Death of *Balaam*, *Agag*, *Achitophel*,

Achitophel, *Haman*, *Judas*, *Herod*, with the reſt o their Companions?

Thus the wicked have their Names written in th Earth, and they do periſh and rot, and the Nam of the Saints caſt forth a dainty ſavour to followin Generations: And that the Lord Jeſus doth ſignifie where he ſaith, *The Godly are carried by the Angel into Abraham's Bo om.* And the wicked are nothin worth; where he ſaith, *The Ungodly dye and a buried.*

Verſe 23. *And in Hell he lift up his Eyes, being i torments, and ſeeth* Abraham *afar off, and* La zarus, *in his Boſom.*

THe former Verſe ſpeaks only of the departu of the Ungodly out of this Life, together wit the glorious Conduct that the Godly have into th Kingdom of their Father. Now our Lord doth ſhe in this Verſe, partly what doth, and ſhall befall t the Reprobate, after this Life is ended, where h ſaith, [*And in Hell he lift up his Eyes.*] That t the Ungodly after they depart this Life, do lift u their Eyes in Hell. From theſe words may be o ſerved theſe things.

1. That there is an Hell for Souls to be to mented in, when this Life is ended. Mark, aft he was dead and buried, *In Hell he lift up Eyes.*

2. That all that are Ungodly, and do live and d in their Sins, ſo ſoon as ever they dye, they go in Hell: He dyed and was buried; *And in Hell he up his Eyes.*

3. That ſome are ſo faſt aſleep, and ſecure their Sins that they ſcarce know well where th are till they come into Hell; and that I gath fr

rom these words, *In Hell he lift up his Eyes.* He as asleep before, but Hell makes him lift up his yes.

As I sail before, it is evident, there is an Hell or Souls, yea, and Bodies too, to be tormented in fter they depart this Life: as is clear, first, because he Lord Jesus Christ that cannot lye, did say that fter the sinner was dead and buried, *In Hell he lift p his Eyes.*

Now if it be objected, that by Hell is here meant he Grave. That I plainly deny:

First, Because there the Body is not sensible of orment or ease; but in that Hell, into which the pirits of the damned depart, they are sensible of tornent, and would very willingly be free from it, to njoy ease, which they are sensible of the want of; s is clearly discovered in this Parable, *Send* Lazarus *hat he may dip the tip of his finger in water, to ool my tongue.*

Secondly, It is not meant the Grave, but some ther place, because the Bodies, so long as they lie here, are not capable of lifting up their Eyes, to see he glorious Condition of the Children of God, as he Souls of the damned do. *In Hell he lift up his Eyes.*

Thirdly, It cannot be the Grave, for then it must ollow, that the Soul was buried there with the Body, which cannot stand with such a dead state as is here entioned; for he saith, *The rich man died*; that s, his Soul was separated from his Body. *And in ell he lift up his Eyes.*

If it be again objected that there is no Hell, but n this Life: That I do also deny, as I said before: fter he was dead and buried, *In Hell he lift up his Eyes.* And let me tell thee, O Soul, whoever thou

art, that if thou close not in savingly with the Lo Jesus Christ, and lay hold on what he hath done, an as doing in his own Person for Sinners, thou wilt fin such an Hell after this Life is ended, that thou wi not get out of again for ever and ever. And tho that art wanton, and doſt make but a mock at th Servants of the Lord, when they tell thee of the To ments of Hell, thou wilt find, that when thou depa teſt out of this Life, that Hell, even the Hell whic is after this Life, will meet thee in thy Journy thithe and will with its helliſh Crew, give thee ſuch a ſa Salutation, that thou wilt not forget it all to Ete nity; when that Scripture comes to be fulfilled o thy Soul, in *Iſa.* 14. 9. *Hell from beneath is move for thee to meet thee at thy coming: It ſtirreth up t dead for thee, even all the chief ones of the Earth It hath raiſed from their Thrones, all the Kings o the Nations. All they,* that is, that are in Hell, ſha ſay, *Art thou become weak as we? Art thou becom like unto us?* O ſometimes when I have had bu thoughts of going to Hell, and conſider the eve laſtingneſs of their Ruin that fall in thither; it hat ſtirred me up, rather to ſeek to the Lord Jeſus Chri to deliver me from thence, than to ſlight it, and mak a mock at it.

And in Hell he lift up his Eyes,] The ſecon thing I told you, was this, That all the Ungod that live and dye in their Sins, ſo ſoon as eve they depart this Life, do deſcend into *Hell.* Th is alſo verified by the Words in this Parable, whe Chriſt ſaith, *he died and was buried, and in He he lift up his Eyes. As the Tree falls, ſo it ſhall li whether it be to Heaven or Hell*; Eccleſ. 11. 3. An as Chriſt ſaid to the Thief on the Croſs, *This D ſhalt thou be with me in Paradice*; Even ſo th Devil in the like manner may ſay unto the So

To morrow ſhalt thou be with me in Hell. See then what a miſerable caſe he that dies in an Unregenerate State, is in; he departs from a long ſickneſs to a longer Hell; from the Gripings of Death, to the everlaſting Torments of Hell. *And in Hell he lift up his Eyes.* Ah Friends! If you were but your ſelves, you would have a care of your Souls; if you did but regard, you would ſee how mad they are that ſlight the Salvation of their Souls. *O what will it profit thy Soul, to have pleaſure in this Life, and Torment in Hell*, Mark 8. 36. Thou hadſt better part with all thy Sins, and Pleaſures, and Companions, or whatſoever thou delighteſt in, than to have Soul and Body to be caſt into Hell. *O then do not neglect our Lord Jeſus Chriſt, leſt thou drop down to Hell*, Heb. 2. 3. Conſider, would it not wound thee to thine heart, to come upon thy Death-bed, and inſtead of having the comfort of a well ſpent Life and the Merits of the Lord Jeſus Chriſt, together with the comfort of his Glorious Spirit: To have, firſt, the ſight of an ill-ſpent Life, thy Sins flying in thy Face, thy Conſcience uttering of it ſelf with Thunder-claps againſt thee, the Thoughts of God terrifying of thee, Death with his mercileſs Paw ſeizing upon thee, the Devils ſtanding ready to Scramble for thy Soul, and Hell enlarging her ſelf, and ready to Swallow thee up, and Eternity of Miſery and Torment attending upon thee, from which there will be no releaſe. For mark, Death doth not come alone to an unconverted Soul, but with ſuch Company, as wert thou but ſenſible of, it would make thee tremble. I pray conſider that Scripture, Rev. 6. 8. *And I Looked, and behold a pale Horſe, and his Name that ſat upon him was Death, and Hell followed with him.* Mark, Death doth not come alone to the Ungodly, no, but Hell goeth with him. O miſerable Comforters! O

miſerable Society! here comes Death and Hell unto thee. Death goeth into thy Body, and ſeparates Body and Soul aſunder; He ſtands without (as I may ſay) to embrace, or rather, to cruſh thy Soul betwee its everlaſting Grinders. Then thy Mirth, thy Joy thy ſinful Delights will be ended when this comes to paſs; lo it will come. Bleſſed are all thoſe, tha through Jeſus Chriſt his merits, by Faith, do eſcap theſe Soul-murthering Companions. *And in Hell h lift up his Eyes.*

The third thing you know that we did obſerve from theſe Words, was this, *That ſome are ſo faſ aſleep, and ſecure in their Sins, that they ſcarce know where they are, until they come into Hell.* And tha I told you I gather by theſe Words, *In Hell he Lif up his Eyes.* Mark, it was in Hell that he lift up hi Eyes. Now ſome do underſtand by theſe Words that he came to himſelf or began to conſider wit himſelf, or to think with himſelf in what an Eſtat he was, and what he was deprived of; which i ſtill a confirmation of the thing laid down by me Tnere it is that tney come to themſelves, that i there they are ſenſible where they are indeed; Thu it fares with ſome men that they ſcarce know whe they are, till they lift up their Eyes in Hell. It with thoſe People as with thoſe that fall down in Swound; you know if a man do fall down in Swound in one Room, tho you take him up and ca ry him into another, yet he is not ſenſible where h is till he cometh unto himſelf, and lifteth up h Eyes.

Truly, thus, as it is to be feared, it is with man poor Souls, they are ſo ſenſleſs, ſo hard, *ſo ſear in their Conſcience*, 1 Tim. 4. 2. that they are ver ignorant of their State, and when Death comes, ſtrikes them as it were into a Swound (eſpecially the

they dye suddenly) and so they are hurried away, and scarce know where they are, *till in Hell they lift up their eyes*: this is he who dieth in his full strength, fully at ease and quiet *Job* 21. 23.

Of this sort are they spoken of in *Psal* 37. where he saith, *There are no bonds in their death, but their strength is firm: They are not troubled as other folk, neither are they plagued like other men.* And again *they spend their days in Wealth, and in a Moment*, mark, *in a moment*, before they are aware, they go *down to the Grave*, Job 21. 17.

Indeed this is too much known by woful and daily Experience; sometimes when we go to visit them that are Sick in the Towns and Places where we live; Oh how senseless, how seared in their Consciences are they! They are neither sensible of Heaven, nor of Hell; of Sin, nor of a Saviour: speak to them of their Condition, and the State of their Souls, and you shall find them as Ignorant as if they had no Souls to regard. Others, tho they lye ready to dye, yet they are busying themselves about their outward affairs, as tho they should certainly live here, even to live and enjoy the same for ever. Again come to others, speak to them about the state of their Souls, tho they have no more experience of the new birth than a Beast; yet will they speak as confidently of their eternal Estate, and the welfare of their Souls, as if they had the most excellent experience of any Man or Woman in the World; saying I shall have Peace, *Deut.* 29. 19. When as I said even now, the Lord knows they are as Ignorant of the New-birth, of the nature and operation of Faith, of the witness of the Spirit, as if there were no New-birth, no Faith, no witness of the Spirit or Christ in any of the Saints in the World. Nay, thus many of them are, even an hour or less before their departure. Oh poor Souls! tho they may go away here *like a*

Lamb, as the World ſays; yet if you could but fo
low them a little, to ſtand and liſten; ſoon after the
departure, it is to be feared, you ſhould hear the
roar like a Lion at their firſt entrance into Hell, fa
worſe than ever did *Corah*, &c. When they wen
down quick into the Ground, *Numb.* 16. 31, 32, 33
34, 35.

Now by this one thing doth the Devil take grea
advantage on the Hearts of the Ignorant, ſuggeſtin
unto them, that becauſe the party deceaſed, depa
ted ſo quietly, without all doubt they are gone t
Reſt and Joy; when, alas! It is to be feared, th
Reaſon why they went away ſo quietly, was rathe
becauſe they were ſenſleſs and hardned in their Con
ſciences; yea, dead before in Sins and Treſpaſſes. Fo
had they had but ſome awakenings on their Deat
beds, as ſome have had, they would have made all th
Town to ring out of their doleful Condition: But b
cauſe they are ſeared and ignorant, and ſo depa
quietly, therefore the World takes heart at Graſs (
we uſe to ſay) and make no great matter of living a
dying they cannot tell how; *Therefore Pride Compa
ſeth them as a Chain*, Pſal. 73. 5, 6. But let them loo
to themſelves, for if they have not an intereſt in th
Lord Jeſus now, while they live in the World, th
will, whether they die raging or ſtill, go unto th
ſame place, *and lift up their Eyes in Hell.*

O my Friends, did you but know what a miſer
ble Condition they are in, that go out of this Wor
without an Intereſt in the Son of God, it would ma
you ſmite upon your thigh, and in the bitterneſs
your Souls cry out, Acts 16. 29, 30, 31. *Men
Brethren, what ſhall we do to be ſaved?* And not o
ſo, but thou wouldſt not be comforted until thou di
find a reſt for thy Soul in the Lord Jeſus Chriſt.

Ye fa

Verse 23. *And in Hell he lift up his eyes being in torments, and seeth* Abraham *afar off, and* Lazarus *in his Bosom.*

Something in brief I have observed from the first part of this Verse, namely from these words, *And in Hell he lift up his Eyes.* And indeed, I have observed but something, for they are very full of matter, and many things might be taken notice of in them. There is one thing more that I might touch upon, as touched in this saying, and that is this: Methinks the Lord Jesus Christ doth hereby signifie, that men are naturally unwilling to see or to take notice of their sad State, I say by Nature; but tho now they are willingly ignorant, yet in Hell they shall lift up their Eyes. That is, in Hell they shall see and understand their miserable Condition; and therefore to these words, *In Hell he lift up his Eyes,* he adds, *being in Torment.* As if he had said, Tho once they shut their Eyes, tho once they were (2 *Pet.* 3. 5.) willingly ignorant, yet when they depart into Hell, they shall be so miserably handled and tormented, that they shall be forced to lift up their Eyes. While Men live in this World, and are in a natural State, they will have a good Conceit of themselves, and of their Condition; they will conclude that they are Christians, that *Abraham* is their Father, *Matth.* 3. 7, 8. and their State to be as good as the best; they will conclude they have Faith, the Spirit, good Hope, and an Intereſt in the Lord Jesus Christ; but then when they drop into Hell, and lift up their Eyes there, and behold, first their Souls, to be in extream torments; their dwelling to be the bottomless Pit; their Company thousands of damned Souls; also the innumerable Company of Devils; and the hot kindling Vengeance of God, not only to drop, but fall very violently upon them; then they being willing

willing to be awakened, who all their life time were in a dead Sleep I say, when this comes to pass Lo it will, then in Hell they shall lift up their Eyes in the midst of Torment they shall lift up their Eyes.

Again, you may observe in these Words: *And in Hell he lift up his Eyes, being in Torment.* That the time of the Ungodly men smartings for their Sins, will be in the Torment of Hell. Now here I am put to a stand, when I consider the Torments of Hell into which the damned do fall. O! Unspeakable Torments! O endless Torments! Now that thy Soul might be made to flee from these intolerable Torments into which the damned do go, I shall shew you briefly what are the Torments of Hell. First, by the names of it. Secondly, by the sad state thou wilt be in, if thou comest there. First, the Names: It is called *a never dying worm* Mark 9. It is called, *an oven fire hot*, Malach. 4. It is called, *a furnace, a fiery furnace.* Mat. 13. It is called *the bottomless pit, the unquenchable fire, fire and brimstone, Hell fire, the lake of fire, devouring fire, everlasting fire, eternal fire, a stream of fire* Rev. 21.

First, One part of thy Torments will be this, that thou shalt have a full sight of all thy ill-spent Life from first to last; tho here thou canst Sin to day, and forget it by to morrw; yet there thou shalt be made to remember how thou didst Sin against God at such a time, and in such a place, for such a thing and with such an one, which will be an Hell unto thee, Psal, 50. 21, *God will set them in order before thine Eyes.*

2. Thou shalt have the guilt of them all lye heavy on thy Soul, not only the guilt of one or two but the guilt of them altogether, and there they shall lye in thy Soul, as if thy Belly were full

pit

pitch and ſet on a light fire. Here men can ſometimes think on their ſins with delight, but there with unſpeakable torment; for that I underſtand to be the fire that Chriſt ſpeaketh of, which ſhall never be quenched, *Mark* 8. 43, 44, 45, 46. While men live here. O how doth the guilt of one ſin ſometimes cruſh the Soul! It makes a man in ſuch plight, that he is weary of his Life, ſo that he can neither reſt at home nor abroad, neither up nor in bed. Nay, I do know, that they have been ſo tormented with the guilt of one ſinful thought, that they have been even at their wits end, and have hanged themſelves. But now when thou comeſt into Hell, and haſt not only one or two, or an hundred ſins, with the guilt of them all on thy Soul and Body, but all the ſins that ever thou didſt commit ſince thou cameſt into the World, altogether clapt on thy Conſcience at one time, as one ſhould clap a red hot-Iron to thy breaſt, and there to continue to all Eternity; this is miſerable.

Again, then thou ſhalt have brought into thy remembrance, the ſlighting of the Goſpel of Chriſt; here thou ſhalt conſider how willing Chriſt was to come into the world to ſave ſinners, and for what a trifle thou didſt reject him. This is plainly held forth in *Iſa.* 28. where, ſpeaking of the Lord Jeſus Chriſt, the foundation of Salvation. *ver.* 16. he ſaith of them that reject the Goſpel, that when the overflowing ſcourge doth paſs through the Earth, (which I underſtand to be at the end of the world) then ſaith he, *It ſhall take you morning by morning, by day and by night ſhall it paſs over you*; that is continually without any intermiſſion. *And it ſhall be a vexation only to bear the report.* A vexation, that is, a torment, or a great part of Hell only to underſtand the report, to underſtand the good tydings that came into the world by Chriſt's death for poor ſinners.

And

And you will find this verily to be the mind of the Spirit, if you compare it with *Isa.* 53. 1. where he speaks of mens turning their backs upon the Tenders of God's Grace in the Gospel, he saith, *Who hath believed our Report*, or the Gospel declared by us? Now this will be a mighty torment to the ungodly, when they shall understand the Goodness of God was so great, that he even sent his Son out of his Bosom to dye for Sinners, and yet that they should be so foolish as to put him off from one time to another, that they should be so foolish as to lose Heaven, and Christ, and Eternal Life in Glory, for the Society of a company of Drunkards; that they should lose their Souls for a little sport, for this World, for a Strumpet, for that which is lighter than Vanity and nothing; I say this will be a very great torment unto thee.

4. Another part of thy torment will be this; Thou shalt see thy Friends, thy Acquaintance, thy Neighbours; nay, it may be thy Father, thy Mother, thy Wife, thy Husband, thy Children, thy Brother, thy Sister, with others in the Kingdom of Heaven, and thy self thrust out, Luke 13. 28. *There shall be weeping, &c. when you shall see* Abraham, (your Father) *and* Isaac, *and* Jacob, (together with your brethren) *the Prophets in the Kingdom of Heaven, and you your selves thrust out.* Nay, saith he, *They shall come from the East, and from the West*, that is, those that thou didst never see in all thy life before, *and they shall sit down with thy Friends, and thy Neighbours, thy Wife and Children, in the Kingdom of Heaven.* And thou for thy sins and disobedience shalt be shut, nay, thrust out. O wonderful Torment!

5. Again, thou shalt have none but a company of damned Souls, with an innumerable company of Devils to keep company with thee, while thou art in

in this World, the very thoughts of the Devils appearing to thee makes thy flesh to tremble, and thine hair ready to stand upright on thy head. But O! what wilt thou do (when not only the supposition of the Devils appearing) but the real society of all the Devils of Hell will be with thee howling and roaring, screeching and roaring in such a hideous manner, that thou wilt be even at thy wits end, and be ready to run stark mad again for anguish and torment.

6. Again, that thou mighteſt be tormented to purpose, the mighty God of Heaven will lay as great wrath and vengeance upon thee as ever he can, by the might of his glorious power. As I said before, Thou shalt have his wrath, not by drops, but by whole showers shall it come, thunder, thunder, upon thy body and soul so fast, and so thick, that thou shalt be tormented out of measure. And so saith the Scripture, 2 *Thes.* 1. 9. speaking of the wicked, *Who shall be punished with everlasting destruction from the presence of the Lord, and from the Glory of his power, when the Saints shall be admiring his goodness and Glory.*

Again this thou shalt have, as *I* said before, without any intermission, thou shalt not have any ease so long as while a man may turn himself round; thou shalt have it always every hour, day and night; for their worm never dies, but always gnaws, and their fire is never quenched; as it is written in *Mark* 9.

Again, in this condition thou must be for ever, and that is as sad as all the reſt. For if a man were to have all his sins laid to his charge, and communion with the Devils, and as much wrath as the great God of Heaven can inflict upon him; I say, if it were but for a time, even ten thousand years, and so end, there would be ground of comfort, and hopes of deli-

deliverance; but here is thy misery, this is th state for ever, here thou must be for ever; whe thou lookest about thee, and seest what an innu merable company of howling Devils thou art a mongst, thou shalt think this again, this is my por tion for ever. When thou hast been in Hell so ma ny thousand years as there are Stars in the Firma ment, or drops in the Sea, or sands on the Sea-shore yet thou hast to lye there for ever. O this one word *Ever*, how will it torment thy Soul!

Friends, I have only given a very short touch o the torments of Hell. O! I am set, I am set, and am not able to utter what my mind conceives of the torments of Hell. Yet this let me say to thee, ac cept of God's Mercy through our Lord Jesus Christ, least thou feel that with thy Conscience, which I can not express with my Tongue, and say, *I am sorely tormented in this flame.*

And seeth Abraham *afar off, and* Lazarus *in his Bosom.*

When the damned are in this pitiful state, sur rounded with Fears, and Terrors, with Torment and Vengeance one thing they shall have, which is this, They shall see the happy and blessed state of God's Children: He seeth *Abraham* afar off, and *Lazarus* in his Bosom; which as I said before, is the happy state of the Saints when this Life is ended. This now shall be so far from being an ease unto them, that it shall most wonderfully aggravate or heighten their torment, as I said before. There shall be Weeping, or cause of Lamentation, when they shall see *Abraham*, and *Isaac*, and *Jacob* in the King dom of Heaven and themselves thrust out.

2. Observe, Those that die in their sins are far from going to Heaven; He seeth *Abraham* afar off, and

and *Lazarus* in his Bosom. And indeed, it is just with God to deal with them that die in their sins according to what they have done; and to make them who are far from Righteousness now, to stand far from Heaven to all Eternity. Hearken to this, ye stout hearted, that are far from Righteousness, and that are resolved to go on in your Sins, when you dye you will be far from Heaven; you will see *Lazarus*, but it will be afar off.

Again, *he seeth*, Abraham *afar off, and* Lazarus *in his Bosom.*

These are some of the things the damned do behold so soon as they come into torment. Mark, *and he seeth* Lazarus *in* Abraham's *Bosom. Lazarus*, Who was he? Why, even he that was so slighted, so disregarded, so undervalued by this ungodly one while he was in the World, he seeth *Lazarus* in his Bosom.

From whence observe, That those who live and dye the enemies of the Saints of God, let them be never so great and stout, let them bear never so much sway while they are in the world, let them brag and boast never so much while they are here, they shall in spite of their Teeth see the Saints, yea, the poor Saints, even the *Lazarus*'s, or the ragged ones that belong to Jesus, to be in a better Condition than themselves. O! Who do you think was in the best Condition? Who do you think saw themselves in the best condition, he that was in Hell, or he that was in Heaven? He that was in darkness or he that was in Light? He that was in everlasting Joy, or he that was in everlasting Torments? The one with God, Christ, Saints, Angels; the other in tormenting flames, under the curse of Gods eternal hatred, with the Devils and their Angels, together with an innumerable company of howling, roaring, cursing, ever burning Reprobates? Certainly, this observation

tion will be easily proved to be true here in this World, by him that looks upon it with an understanding heart, and will clear it self to be true in the World to come, by such as shall go either to Heaven or to Hell.

2. The second Observation from these Words, [*And seeth* Abraham *afar off and* Lazarus *in his Bosom*] is this; They that are the Persecutors of the Saints of the Lord now in this World, shall see the Lord's Persecuted Ones to be they that are so highly esteemed by the Lord, as to sit or to be in *Abrahams* Bosom (in everlasting Glory) tho the Enemies to the Children of God did so lightly esteem them, that they scorn'd to let them gather up the Dogs-meat that fell under their Table. This is also verified, and held forth plainly by this Parable; and therefore be not grieved, O you that are the Tempted, Persecuted, Afflicted, Sighing, Praying Saints of the Lord, though your Adversaries look upon you now with a Disdainful, Surly, Rugged, Proud and Haughty Countenance, yet the time shall come, when they shall spy you in *Abraham's* Bosom.

I might enlarge upon these things, but shall leave them to the Spirit of the Lord, which can better by ten thousand degrees enlarge them on thy Heart and Conscience, than I can upon a piece of Paper: Therefore leaving these to the Blessing of the Lord, I shall come to the next Verse, and shall be brief in speaking to that also, and so pass to the rest.

Vers.

Verse 24. *And he cryed, and said, Father* Abraham *have Mercy upon me, and send* Lazarus, *that he may dip the tip of his Finger in Water, to cool my Tongue; for I am tormented in this Flame.*

YOu know I told you, that *Verse* 22. is a discovery of the departure of the godly and the ungodly out of this Life; where he saith, *The Beggar died, and the Rich Man also died.* The 23d. *Verse* is a discovery of the proper places, both of the godly and the ungodly after death; one being in *Abraham's* Bosom, or in Glory, the other in Hell: Now *Verse* 24. is a discovery of part of the too late Repentance of the ungodly, when they are dropt down into Hell; [*And he cried and said, Father* Abraham, *have Mercy on me.*]

From the Words, *And he cried*, we may observe, First, What a change the ungodly will have when they come into Hell. *He cried*: It is like he was laughing, jesting, jeering, drinking, mocking, swearing, cursing, prating, persecuting of the godly in his Prosperity, among his filthy Companions: But now the Case is otherwise, now he is in another Frame, now his Proud, Stout, Currish, Carriage is come down; *And he cried.* The laughter of the ungodly will not last always, but will be sure to end in a Cry; *The Triumphing of the Wicked is short*, Job 20. 5. Consider, you must have a change either here or in Hell. If you be not New Creatures, Regenerate Persons, New-born babes, in this World; before you go hence, your Note will be changed, your Conditions will be changed; for if you come into Hell, you must *Cry.* O did but the singing Drunkards, when they are making merry on the Ale-bench, think on this, it would make them change their

their note, and *cry*, What shall I do? Whither shall I go when I die? But as I said before, the Devil, as he labours to get poor Souls to follow their Sins, so he labours also to keep the thoughts of eternal damnation out of their minds: and indeed, these two things are so nearly linked together, that the Devil cannot well get the Soul to go on in sin with delight unless he can keep the thoughts of that terrible after-clap out of their minds.

But let them know, that it shall not always be thus with them; for if when they depart, they drop down into eternal Destruction, they shall have such a sense of their sins, and the punishment due to the same, that it shall make them to *cry*; *And he cried*. O what an alteration will there be among the ungodly when they go out of this World! it may be a Fortnight or a Month before their departure, they were light, stout, surly, drinking themselves drunk, slighting Gods People mocking at goodness, and delighting in sin, following the World, seeking after Riches, faring deliciously, keeping company with the bravest, but now, they are dropt down into Hell, *they cry*. A little while ago they were painting their Faces feeding their Lusts, following their Whores, robbing their Neighbours, telling of Lies, following of Plays and Sports to pass away the time; but now they are in Hell, they do *cry*. It may be last year they heard some good Sermons, was invited to receive Heaven, was told their Sins should be pardoned if they closed in with Jesus, but refusing his proffers, and slighting the Grace that was once tendred, they are now in Hell, and do cry.

Before they had so much time (they thought) that they could not tell how to spend it, unless it were in Hunting, and Whoring, in Dancing, and Playing, and spending whole hours; yea, days, nay weeks in the Lusts of the Flesh: But when they de-

par-

part into another place, and begin to lift up their eyes in Hell, and consider their miserable, and irrecoverable condition, *They will Cry*;

O what a Condition wilt thou fall into, when thou dost depart this World; if thou depart unconverted, and not born again, thou hadst better have been smothered the first hour thou wast born; thou hadst better have been plucked one Limb from another; thou hadst better have been made a Dog, a Toad, a Serpent, nay, any other Creature in the visible World, than to die unconverted; and this thou wilt find to be true, when *in Hell thou dost lift up thine eyes, and dost cry.*

Here then, before we go any further, you may see, that it is not without good ground, that these words are here spoken by our Lord, That when any of the ungodly do depart into Hell, *they will cry*, Cry I Why so;

1. They will cry to think that they should be cut off from the Land of the living, never more to have any footing therein,

2. They will cry to think that the Gospel of Christ should be so often proffered to them, and yet they are not profited by it.

3. They will cry to think, that now, tho they would never so willingly repent and be saved, yet they are past all recovery,

4. They will cry to think they that should be so foolish as to follow their pleasures, when others were following of Christ, *Luk.* 13. 28.

5. They will cry to think that they must be separated from God, Christ, and the Kingdom of Heaven, and that for ever.

6. To think that their crying will now do them no good.

7. To think, that at the day of Judgment they must stand at the left hand of Christ, among an innumerable company of damned Ones. 8. They

8. They will cry to think, that *Lazarus* whom once they ſlighted, muſt be of them that muſt ſit down with Chriſt to Judge, or together with Chriſt, to paſs a Sentence of Condemnation on their Souls for ever and ever, 1 *Cor.* 6. 2, 3.

9. Cry to think that when the Judgment is over, and others are taken into the everlaſting Kingdom of Glory, then thou muſt depart back again into that Dungeon of Darkneſs from whence thou cameſt out (to appear before that terrible Tribunal) where thou ſhalt be tormented ſo long as Eternity laſts, without the leaſt intermiſſion or eaſe.

How ſayeſt thou, O thou wanton, proud, ſwearing, lying, ungodly Wretch! Whether this be to be ſlighted and made a mock at? And again, tell me now, if it be not better to leave ſin, and to cloſe in with Chriſt Jeſus, notwithſtanding that reproach thou ſhalt meet with for ſo doing, than to live a little while in this World in Pleaſures and feeding thy Luſts, in neglecting the welfare of thy Soul, and refuſing to be juſtified by Jeſus; and in a moment, to drop down to Hell, and to *Cry*? O! Conſider, I ſay, conſider betimes, and put not off the Tenders of the Grace of our Lord Jeſus Chriſt, leſt you lift up your Eyes in Hell, and cry for anguiſh of Spirit.

And he cryed, and ſaid, Father Abraham, *have mercy upon me, and ſend* Lazarus, *&c.*

Theſe Words do not only hold forth the lamentable Condition of the Damned, and their lamentable howling, and crying out under their anguiſh of Spirit, but alſo they do ſignifie to us (as I ſaid before) their too late Repentance; and alſo that they would very willingly, if they might, be ſet at liberty from that everlaſting miſery, that by their ſins they have plunged themſelves into. I ſay, theſe Words do hold forth a deſire that the Damned have, to be delivered from thoſe Torments that they now are in.

Father Abraham, saith he, *have mercy upon me, and send* Lazarus, *that he may dip the tip of his finger in Water, and cool my Tongue, for I am tormented in this Flame.* These words, *Father Abraham*; may have some difficulty in them. It is possible that some may think them to be meant of *Abraham*, and those, or him that cryeth out here, to be the Jews. Or it may be some may understand it to be GOD, or Jesus Christ his Son, which I rather suppose it may be, that is here cryed unto; because you find the same Cry to him as it were uttered by the ungodly in other places of the Scripture; as in *Luke* 13. 25, 26. *Then shall they say, Lord, Lord, we have eat and drank in thy presence, and thou hast taught in our streets.* Nay more, *in thy Name have we cast out Devils, and in thy Name done many wonderful Works.* This was just at their Reflection. And again, in *Matth.* 25. 11. They cry again to him, even to Jesus; *Lord, Lord, open to us.* And he there again gives them a Repulse, as also in this Parable. But however, or whosoever *Abraham* is, yet these Truths may be observed from the Words.

1. That the Damned, when in an irrecoverable state will seek for, or desire deliverance from the Wrath that they are, and shall be in, for Eternity. *Surely in the Floods of great Waters they shall not come nigh unto him.*

2. That they will pray (if I may so call it) earnestly for deliverance from their miserable Estate. These two things are clear from the Words, For mark, He not only said, *Father* Abraham, *have mercy upon me*; But he cried, and said, *Father* Abraham *have mercy upon me*, From whence, take a third Observation, and that is, There is a time coming, wherein tho men shall both cry and pray, yet they are like to have no mercy at the Hand of God;

God, for ſo was this man ſerved, as I ſhall further ſhew by and by when I come to it.

Some People are ſo deluded by the Devil, as to think that God is ſo merciful, as to own and regard any thing for Prayer; they think any thing will go for currant and good Satisfaction, while they are here in this World, through Ignorance of the true Nature of the Mercy of GOD, and the knowledge in what way God is ſatisfied for Sinners. Now I ſay through Ignorance they think, that if they do but mutter over ſome form of Prayers, tho they know not what they ſay, nor what they requeſt, yet God is ſatisfied, yea, very well ſatisfied with their doings when alas! there is nothing leſs. O Friends, I beſeech you to look about you, and ſeek in good earneſt for the Spirit of Chriſt ſo to help you now, to ſtrive and pray, and to enable you to lay hold on Chriſt, that your Souls may be ſaved, leſt the time come, that tho you cry and pray, and wiſh alſo that you had laid hold on the Lord Jeſus, yet you muſt and ſhall be damned.

Then again, you may ſee that tho God be willing to ſave ſinners at ſome time, yet this time doth not always laſt. No, he that can find in his heart to turn his back upon Jeſus Chriſt now, ſhall have the back turned upon him hereafter, when he may cry and pray for Mercy, and yet go without it. God will have a time to meet with them, that now do not ſeek after him: They ſhall have a time, yea a time enough hereafter to repent their Folly, and to befool themſelves, for turning their backs upon the Lord Jeſus Chriſt. *I will laugh at their Calamities*, ſaith he, *and mock when their fear cometh*, Prov. 1. 26, 27.

Again, This ſhould admoniſh us to take time while it is proffered, leſt we repent us of our unbelief and rebellion, when we are deprived of it. A

Friends,

riends! Time is precious, an hours time to hear a ermon is precious: I have sometimes thought thus ith my self, *Set the Case, the Lord should send two, or hree of his Servants, the Ministers of the Gospel, to ell among the Damned, with this Commission; Go ye Hell, and Preach my Grace to those that are there: et your Sermon be an Hour long, and hold forth the Merits of my Sons Birth, Righteousness, Death, Re-urrection, Ascension and Intercession, with all my Love n him, and proffer it to them, telling them, that now ce more, and but once, do I proffer the means of Re-onciliation to them.* They who are now roaring, eing past hope, would then leap at the least proffer f Mercy: Oh they that could spend whole Days, eeks, nay, Years in rejecting the Son of God, ould now be glad of one Tender of that Mercy. *ather*, saith he, *have mercy on me.*

Again, From these Words you may observe, that ercy would be welcome, when Souls are under dgment: Now this Soul is in the Fire, now he is der the Wrath of God, now he is in Hell, there to e tormented; now he is with the Devils and Dam-d Spirits, now he feels the Vengeance of God: Now, h now *have Mercy upon me!* Here you may see, that ercy is prized by them that are in Hell, they would glad if they could have it. *Father have Mercy me; for my poor Souls sake, send me a little Mercy.*

And send Lazarus, *that he may dip the tip of his ger in Water, and cool my Tongue.*

These words do not only hold forth, that the un-dly have a desire of Mercy, but what those Mer-es are, what these poor Creatures would be glad of. As first, To have the company of a *Lazarus* grant-to them. *Father* Abraham, *have Mercy upon me, d send* Lazarus. Now *Lazarus* was he that was loved of God, and also he that was hated of them, erefore.

2. Observe, That those Saints that the World their Life time could not endure, now they are d parted, they would be glad to have Society with the O now send *Lazarus*! Though the time was when cared not for him, yet now let me have some Socie with him.

Though the World disregard the Society of God Children now, yet there is a time coming, in whi they would be glad to have the least company wi them. Nay, do but observe, those of the Saints th are now most rejected by them, even from them sha they be glad of comfort, if it might be. *Send L zarus*; he that I slighted more than any Dogs, that I could not endure should come into my Hous but must lye at my Gate, send him! Now *Laza* shall be welcome to me. now I desire some Comfo from him; but he shall go without it.

From whence again observe; That there is a tim coming, O ye surly, dogged Persecutors of the Sain that they shall slight you as much as ever you slig ted them. You have given them many an hard Wor told many a Lie of them, given them many a Blo And now in your greatest need and extremity th shall not pity you. The Righteous shall rather r joyce when he seeth the Vengeance of God up thee, *Psal*, 58. 10.

Again, *Send Lazarus*. From whence observ *That any of the Saints shall then be owned by you to Saints*. Now you look upon them to be the Sc with *Hymeneus* and *Philetus*, but then you shall them to be the *Lazarus*'s of God, even God's de Children. Tho now the Saints of the Lord will be owned by you, because they are beggarly, do poor, contemptible among you; yet the day is co ing that you shall own them, desire their Compa and wish for the least Courtesie from them.

Send Lazarus, *that he may dip the tip of his finger in Water, and cool my Tongue: for I am tormented in this Flame,*

Thus shall the Souls that abide in their Sins, cry out in the bitterness of their Spirits, with wonderful anguish and torment of Conscience, without Intermission: *That he may dip the tip of his finger in water and cool my Tongue.* That he, namely the man who before I scorned should eat with the Dogs of my flock, that before I slighted and had no regard of, that I shut out of doors; send him, *that he may dip the tip of his finger in water and cool my Tongue.*

Now these words, *that he may dip the tip of his finger in water, &c.* do hold forth the least friendship or favour; as if he should have said. Now I would be glad of the least mercy, now I would be glad of the least comfort, tho it be but one drop of cold water on the tip of his finger. One would have thought that this had been a small request, a small courtesie, one drop of water, what is that? Take a pail full of it if that will do thee any good. But mark, he is not permitted to have so much as one drop, not so much as a man may hold upon the tip of his finger; This signifies, That they that fall short of Christ, shall be tormented even as long as Eternity lasteth, and shall not have so much as the least ease; no not so long as while a man may turn himself round, not so much leave as to swallow his Spittle, *not one drop of cold water.*

O that these things did take place in your hearts, how would it make you to seek after Rest for your souls before it be too late, before the Sun of the Gospel be set upon you.

Consider, I say, the misery of the ungodly that they shall be in, and avoid their vices by closing in with the tenders of mercy; lest you partake of the

ſame Portion with them, and cry out in bitterneſs your Souls, *One drop of cool Water to cool my Tongue*:

For I am tormented in this Flame.

Indeed, the reaſon why the poor World do not earneſtly deſire for Mercy, is partly, becauſe they not ſo ſeriouſly conſider the Torment that they mu certainly fall into, if they dye out of Chriſt. For I me tell you, did but poor Souls indeed conſid that Wrath that doth by right fall to their Shar becauſe of their Sins againſt God, they would ma more haſte to God through Chriſt for Mercy th they do; then we ſhould have them ſay, It is go cloſing with Chriſt to day, before we fall into ſu Diſtreſs.

But why is it ſaid, *Let him dip the Tip of his F ger in Water, and cool my Tongue?* Becauſe that the ſeveral Members in the Body have their ſhare Sin, and committing of that, ſo the ſeveral Me bers of the Body ſhall at that time be puniſhed the ſame. Therefore when Chriſt is admoniſh his Diſciples, that they ſhould not turn aſide fr him, and that they ſhould rather fear and dread Power of their God, than another Power; he ſa *Fear him therefore, that can caſt both* [*Body*] *Soul into Hell*, Luke 12. 4. And again, *Fear that can deſtroy both Soul and Body in Hell.* Her not one Member only, *but all the Body*, the wh Body, of which the Hands, Feet, Eyes, Ears, Tongue are Members. And I am perſwaded, t though this may be judged carnal by ſome n yet it will appear to be a Truth then to the gre Miſery of thoſe, who ſhall be forced to undergo which God in his juſt judgment ſhall inflict u them. O then they will cry, one Dram of E for my Curſing, Swearing, Lying, Jeering Tong ſome Eaſe for my Bragging, braving, Flatter

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Threatning, Dissembling Tongue. Now Men can let their Tongues run at random, as we use to say; now they will be apt to say, *Our Tongues are our own, who shall controul them?* Psal. 12. 4. But then they will be in another Mind. Then, O that I might have a little Ease for my deceitful Tongue! Methinks sometimes to consider, how some Men do let their Tongues run at random, it makes me marvel. Surely they do not think they shall be made to give an Account for their Offending with their Tongue. Did they but think they shall be made to give an Account to him who is ready *to judge the Quick and the Dead*; surely they would be more wary of, and have more Regard unto their Tongue.

The Tongue, saith *James*, *is an unruly Member, full of deadly Poyson; it setteth on fire the whole Frame of Nature, and is set on fire of Hell*, Jam. 2. The Tongue, how much Mischief will it stir up in a very little time? How many Blows and Wounds doth it cause? How many times doth it (as *James* saith) curse Man? How oft is the Tongue made the Conveyer of that hellish Poyson that is in the Heart, both to the Dishonour of God, the hurt of its Neighbours, and the utter Ruine of its own Soul? And do you think the Lord will sit still (as I may say) and let thy Tongue run as it lists, and yet never bring you to an Account for the same? No, stay, *The Lord will not always keep silence, but will reprove thee, and set thy Sins in order before thine Eyes.* O Sinner! yea, and thy Tongue, together with the rest of thy Members, shall be tormented for sinning. And I say, I am very confident, that though this be made light of now, yet the time is coming, when many poor Souls will rue the Day that ever they did speak with a Tongue. O, will one say, that I should so disregard my Tongue! O that I, when I said so and so, had before bitten off my Tongue! That I had been

born without a tongue! my tongue, my tongue, little water to cool my tongue, for I am tormente in this flame; even that flame that my tongue toge ther with the reſt of my members, by ſinning hav brought me to. Poor Souls now will let their tongue ſay any thing for a little profit, for two pence o three pence gain. But, O what a grief will this b at that day, when they, together with their tongue muſt ſmart for that which they by their Tongue have done while they were in this World. The you that love your Souls, look to your tongues, le you bind your ſelves down ſo faſt to Hell with th ſins of your tongues, that you will never be able t get looſe again to all Eternity. *For by thy words tho ſhalt be condemned*, if thou have not a care of th tongue. *For I ſay unto you, that for every idle Wor that man ſhall ſpeak, he ſhall give an account there in the day of judgment.* Matt. 12. 36.

Verſe 25. *But Abraham ſaid, Son, remember tha thou in thy life time haſt thy good things, and like wiſe* Lazarus *evil things, but now he is comforted and thou art tormented.*

THeſe words are the anſwer to the requeſt of th Damned. The Verſe before (as I told you is a diſcovery of the deſires they have after they de part this World. Here is the anſwer, *Son, Remem ber*, &c.

The Anſwer ſignifies thus much, That inſtead o having any relief or eaſe, they are hereby the mor tormented, and that by freſh recollections, or b bringing afreſh their former ill-ſpent life, while i the World into their remembrance: *Son, Rem ber*, thou hadſt good things in thy life time; much as if he had ſaid, Thou art now ſenſible wha it is to loſe thy Soul, thou art now ſenſible what it

to put off Repentance; thou art now sensible that thou hast befooled thy self, in that thou didst spend that time in seeking after outward momentary earthly things, which thou shouldest have spent in seeking to make Christ Jesus sure to thy Soul; and now through thy Anguish of Spirit, in the pains of Hell thou wouldst enjoy that which in former time thou didst make slight of, but alas thou art here beguiled and altogether disappointed, thy crying will now avail thee nothing at all, *this is not the acceptable time*, 2 Cor. 6. 2. This is not a time to answer the desires of damned Reprobates, if thou hadst cried out in good earnest while grace was offered, much might have been; but then thou wert careless, and didst turn the forbearance and goodness of God into Wantonness. Were thou not told, that those who would not hear the Lord when he did call, should not be heard (if they turned away from him) when they did call, *Prov.* 1. 24. *to* 28. *But contrariwise he would laugh at their Calamity, and mock when their fear did come.*

Now therefore, instead of expecting the least drop of Mercy and Favour, call into thy mind how thou didst spend those days which God did permit thee to live; I say, remember, that in thy Life-time thou didst behave thy self rebelliously against the Lord, in that thou wert careless of his Word and Ordinances, yea, and of the welfare of thine own Soul also: Therefore, now I say, instead of expecting or hoping for any Relief, thou must be forced to call to Remembrance thy filthy Ways, and feed upon them, to thine Everlasting Astonishment and Confusion.

From these Words therefore which say, *Remember, that thou in thy Life-time hadst thy good Things.* there are these Things to be taken notice of.

1. They that by putting off Repentance and livi in their Sins, lose their Souls; shall instead of havi the least measure of Comfort when they come in Hell have their ill-spent life always very fresh in the Remembrance. While they live here, they can s and forget it; but when they depart, they shall ha it before them; they shall have a Remembrance, their Memory notably enlightened, and a clearer, a a continual sight of all their wicked Practices th they wrought and did while they were in the Wor *Son, Remember*, saith he; then you will be made remember: 1. How you were born in Sin, a brought up in the same.

2. Remember how thou hadst many a time t Gospel Preached to thee for taking away of the sam by him whom the Gospel doth hold forth.

3. Remember that out of love to thy Sins a Lusts, thou didst turn thy back on the Tenders of t same Gospel of good Tidings and Peace.

4. Remember that the reason why thou didst lo thy Soul, was, because thou didst not close in wit free Grace, and the Tenders of a loving and fre hearted Jesus Christ.

5. Remember, how near thou wast to turning such and such a time, only thou wast willing to giv way to thy Lusts when they wrought, to Drunkar when they called, to Pleasures when they proffer themselves, to the Cares and Incumbrances of t World, which like so many Thorns, did choak th or those Convictions that were set on thy Heart.

6. Remember how willing thou wast to satis thy self with an Hypocrites hope, and with a noti of the things of God, without the real Power a Life of the same.

7. Remember how thou, when thou wert adm nished to turn, didst put off turning and repenti till another time.

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8. Remember how thou didſt diſſemble at ſuch a time, lie at ſuch a time, cheat thy Neighbour at ſuch a time, Mock, Flout, Scoff, Taunt, Hate, Perſecute the People of God at ſuch a Time, in ſuch a Place, among ſuch Company.

9. Remember that while others were met together in the Fear of the Lord to ſeek him, thou waſt met with a Company of vain Companions to ſin againſt him; while the Saints were a Praying, thou wert a Curſing; while they were ſpeaking good of the Name of God, thou wert ſpeaking Evil of the Saints of God. O then thou ſhalt have a *Scalding-hot Remembrance* of all thy ſinful Thoughts, Words and Actions, from the very firſt to the laſt of them that ever thou didſt commit in all thy Life-time: Then thou wilt find that Scripture to be a Truth, (Deut. 28. 65, 66, 67.) *The Lord ſhall give thee there a trembling Heart, and failing of Eyes, and Sorrow of Mind. And thy Life ſhall hang in doubt before thee, and thou ſhalt fear Day and Night, and ſhalt have none Aſſurance of thy Life. In the Morning thou ſhalt ſay, would to God it were Evening; for the Fear of thine Heart, wherewith thou ſhalt fear, and for the Sight of thine Eyes, which thou ſhalt ſee.* Nay, thou wilt find worſe things to thy Wo than this Scripture doth manifeſt. For indeed there is no Tongue able to expreſs the Horror, Terror, Torment and Eternal Miſery that thoſe poor Souls ſhall undergo; without the leaſt Mitigation of Eaſe, a very great part of it ſhall come from that quick, full, and continual Remembrance of their Sins that they ſhall have. And therefore there is much weight in theſe Words, *Son, remember that thou in thy Life-time hadſt thy good things.*

From theſe Words you ſee, this is to be obſerved, That the Ungodly ſhall remember, or have in Remembrance the Miſ-ſpending their Lives; Remem-

ber that in thy Life-time, thou hadst thy good thing You may take these Words, *good things*, either simply for the things of this World, which in themselves are called, and may be called *good things*; or else with these Words, namely (the things *of this Life*) all the Pleasures, Delights, Profits, and Vanities, which the ignorant People of the World do count their good things, and do very much chear themselves therewith. *Soul, Soul, eat, drink, and be merry, for thou hast much Goods laid up for many years*, Luk. 12. 20. Now I say, God according to his glorious Power and Wisdom, will make poor Creatures have always in their Minds, a fresh and clear Remembrance of their ill spent Life, he will say unto them, *Remember, remember, that in thy Life-time it was thus and thus with thee, and in thy Life-time thy Carriage was so and so.*

If Sinners might have their Choice, they would not have their Sins and Transgressions so much in the remembrance: as it is evident by their Carriages here in this World; for they will not endure to entertain a serious thought of their filthy Life, they *put far away the evil day*, Amos 6. 3. Ezek. 12. 27. but will labour by all means to put the thought of it out of their Mind; but there they shall be made to remember to purpose, and to think continually of their ungodly Deeds. And therefore it is said, that when our Lord Jesus Christ comes to Judgment, it will be to *convince the Ungodly World of their wicked and ungodly Deeds*; Mark, *To convince them*, Jude 14. 15. They will not willingly take notice of them now. But then they shall hereafter, in spite of their Teeth. And also between this and then, those that dye out of Christ shall be made to see, acknowledge, and confess, do what they can, when they lift up their Eyes in Hell, and remember their Transgressions. God will be a *swift Witness against them*, Mal. 3. 5. and

will say; *Remember what thou didst in thy Life-time, how thou didst live in thy Life-time.* Ha Friend! *If thou hast not in these days of light remember the days of darkness,* Eccl. 11. 8. (the Days of Death, Hell, and Judgment) thou shalt be made in the Days of Darkness, Death, Hell, and at the Judgment too, to remember the Days of the Gospel, and how thou didst disregard them too, to thy own Destruction and everlasting Misery. This is intimated in that 25th. of *Matthew*:

Remember that in thy Life-time thou hadst thy good things.

The great God, instead of giving the Ungodly any Ease, will even aggravate their Torments; first, by slighting their Perplexities, and by telling of them what they must be thinking of: *Remember,* saith he, *O ye lost Souls, that you had your Joy in your Life-time, your Peace in your Life-time; your Comforts, Delights, Ease, Wealth, Health, your Heaven, your Happiness, and your Portion in your Life-time.*

O miserable State! Thou wilt then be in a sad Condition indeed, when thou shalt see that thou hast had thy good Things, thy best Things, thy pleasant Things; for that is clearly signified by these Words, *Remember that thou in thy Life-time hadst thy good things,* or *all the good things thou art like to have.* From whence take notice of another Truth (though it be a dreadful one) which is this. There are many poor Creatures, who have all their good, sweet and comfortable things in this Life, or while they are alive in this World: *Remember,* saith he, *that in thy Life-time thou hadst thy good things,* Psal. 17. 14.

The Wicked's good Things will shortly have an end: They will last no longer with them than this Life, or their Life-time. That Scripture was not written in vain: *It is like the Crackling of Thorns under a Pot,* makes a little Blaze for a sudden, a

little

little Heat for a while; but come and consider them by and by, and instead of a comfortable Heat, you will find nothing but a few dead Ashes; and instead of a flaming Fire, nothing but a smell of Smoak.

There is a time coming, that the Ungodly would be glad of a better Portion, when they shall see the Vanity of this, *that is*, when they shall see what a poor thing it is for a Man to have his Portion in this World. 'Tis true, while they are here on this side Hell, they think there is nothing to be compared with Riches, Honours, and Pleasures in this World, which makes them cry out, *who will shew us any good*, Psal. 4. 7. that is comparable to the Pleasures, Profits and Glory of this World? But then they will see there is another thing that is better, and of more Value than ten thousand Worlds. And seriously Friends, will it not grieve you, trouble, perplex and torment you, when you shall see that you lost Heaven for a little Pleasure and Profit in your Life-time; certainly, it will grieve you, and perplex you exceedingly, to see what a blessed Heaven you left for a Dunghil-world. Oh! That you did but believe this, that you did but consider this, and say within your selves, *What, shall I be contented with my Portion in this World? What, shall I lose Heaven for this World?* I say, Consider it while you have Day-light and Gospel-light, while the Son of God doth hold out Terms of Reconciliation to you, lest you be made to hear such a Voice as this is, *Son, remember that in thy Life-time thou hadst thy good Things*: Thy Comforts, thy Joys, thy Ease, thy Peace, and all the Heaven thou art like to have. O poor Heaven! O short Pleasures! What a pitiful thing it is to be lost in such a Case? Soul consider, is it not miserable to lose Heaven for twenty, thirty, or forty Years sinning against God? When thy Life

is done, thy Heaven is also done; when Death comes to separate thy Soul and Body, in that Day also thou must have thy Heaven and Happiness separated from thee, and thou from that. Consider these things betimes, lest thou have thy Portion in thy Life-time. *For if in this Life only we have our Portion, we are of all People the most miserable*, 1 Cor. 15. 19. Again, consider, that when other Men (the Saints) are to receive their good Things, then thou hast had thine: When others are to enter into Joy, then thou art to leave and depart from thy Joy: When others are to go to God, thou must go to the Devil. Oh miserable! Thou hadst better thou hadst never been Born, than to be an Heir of such a Portion: Therefore, I say, have a care it be not thy Condition.

Remember that thou hadst thy good Things, and Lazarus *evil Things.*

These Words do not only hold forth the Misery of the Wicked in this Life, but also great Consolation to the Saints; where he saith, *And* Lazarus *evil Things*; That is, *Lazarus* had his evil Things in this Life-time, or when he was in the World.

From whence observe,

1. That the Life of the Saints, so long as they are in this World, is attended with many Evils or Afflictions; which may be discovered to be of divers Natures, as saith the Scripture, *Many are the Troubles of the Righteous, but the Lord delivereth him out of them all.*

2. Take notice, that the Afflictions or Evils that accompany the Saints, may continue with them their Life-time, so long as they live in this Vale of Tears; Yea, and they may be divers, that is of several

several sorts; some *outward*, some *inward*, and that as long as they shall continue here below, as hath been the Experience of all Saints in all Ages; and this might be proved at large, but I only hint in these things, and I altogether might enlarge much upon them.

3. The Evils that do accompany the Saints will continue no longer with them than their Life-time; and here indeed lyes the Comfort of Believers, the *Lazarus*'s, the Saints, they must have all their bitter Cup wrung up to them in their Life-time: Here must be all their Trouble, here must be all their Grief. *Behold*, saith Christ, *the World shall rejoyce, but ye shall lament*; *but your Mourning shall*, mark, *it shall be turned into Joy*, Joh. 16. 2. You shall lament, you shall be sorrowful, you shall weep in your Life-time, but your Sorrow shall be turned into Joy, and your Joy no Man (let him be what he will, no Man) shall take away from you. Now if you think, when I say the Saints have all their evil things in their Life-time, that I mean, they have nothing else but Trouble in this their Life-time, this is your Mistake: For let me tell you, That though the Saints have all their evil things in their Life-time, yet even in their Life-time, they have also *Joy unspeakable, and full of Glory, while they look not at the things that are seen, but at the things which are not seen.* The Joy that the Saints have sometimes in their Heart, by a believing Consideration of the good things to come, when this Life is ended, doth fill them fuller of Joy, than all the Crosses, Troubles, Temptations and Evills that accompany them in this Life, can fill them with Grief. 2 *Cor.* 4.

But some Saints may say, *My Troubles are such as are ready to overcome me.* *Answ.* Yet be of good Comfort, they shall last no longer than thy Life-time.

But my Trouble is, I am perplexed with an Heart full of Corruption and Sin, so that I am much hindred in walking with God. *Answ.* 'Tis like so, but thou shalt have these Troubles no longer than thy Life time.

But I have a cross Husband, and that's a great Grief to me.

Well, but thou shalt be troubled with him no longer than thy Life-time, and therefore be not dismaid, be not discomforted, thou shalt have no Trouble longer than this Life-time.

Art thou troubled with cross Children, cross Relations, cross Neighbours? They shall trouble thee no longer than this Life-time.

Art thou troubled with a cunning Devil, with Unbelief? yea, let it be what it will, thou shalt take thy Farewell of them all (if thou be a Believer) after thy Life-time is ended. O Excellent! Then God shall wipe away all Tears from your Eyes: There shall be no more Death, nor Sorrow, nor Crying, nor any more Pain; for the former things are passed away.

But now on the contrary, if thou be not a right and sound Believer: Then though thou should'd live a Thousand Years in this World, and meet with sore Afflictions every day; yet these Afflictions, be they never so great and grievous, they are nothing to that Torment that will come upon thee, both in Soul and Body, after this Life is ended.

I say, be what thou wilt, if thou be founded in Unbelief, or under the first Covenant, thou art sure to smart for it at the time when thou dost depart this World. But the thing to be lamented is, for all this is so sad a Condition to be fallen into, yet poor Souls are for the most part senseless of it; yea, so senseless (at some times) as though there was no such Misery to come hereafter. Because the Lord doth

not immediately ſtrike with his Sword, but doth bear long with his Creature, waiting that he might be gracious: *Therefore, I ſay, the Hearts of ſome of the Sons of Men are wholly ſet upon it to do Miſchief*, Eccl. 8. 11. And that Forbearance and Goodneſs of God, that one would think ſhould lead them to Repentance, the Devil hardening of them by their continuing in Sin, and by blinding their Eyes, as to the end of God's Forbearance towards them, they are led away with a very hardned and ſenſleſs Heart, even until they drop into eternal Deſtruction.

But poor Hearts, they muſt have a time in which they muſt be made ſenſible of their former Behaviors, when the juſt Judgments of the Lord ſhall flame about their Ears, inſomuch, that they ſhall be made to cry out again with Anguiſh, *I am ſorely tormented in this Flame.*

But now he is Comforted, and thou art Tormented.

As if he ſhould ſay, Now hath God recompenced both *Lazarus* and you, according to what you ſought after, while you were in this World: As for your part, you did neglect the precious Mercy and Goodneſs of God, you did turn your Back on the Son of God, that came into the World to ſave Sinners; you made a Mock of Preaching the Goſpel; you was admoniſhed over and over, to cloſe in with the loving Kindneſs of the Lord, in his Son Jeſus Chriſt. The Lord let you live twenty, thirty, forty, fifty, ſixty Years; all which time, you inſtead of ſpending it, *to make your Calling and Election ſure*, Joh 21. 29, 30. did ſpend it in making of Eternal Damnation ſure to thy Soul. And alſo *Lazarus*, he in his Life-time did make it his Buſineſs to accept of my Grace and Salvation in the Lord Jeſus Chriſt. When

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thou wast in the Ale-house, he frequented the Word Preached; when thou wert jeering at Goodness, *he was sighing for the Sins of the Times*, Eccles. 9. 4. While thou wert Swearing, he was Praying: In a Word, while thou wert making sure of Eternal Ruin, he by Faith, in the Blood of the Lord Jesus Christ, was making sure of Eternal Salvation. Therefore, *Now he is Comforted and thou art Tormented.*

Here then you may see, that as the Righteous shall not always be void of Comfort and Blessedness; so neither shall the Ungodly go always without their Punishment. As sure as God is in Heaven, it will be thus: They must have their several Portions. And therefore you that are the Saints of the Lord, follow on, be not dismayed, *Forasmuch as you know, that your Labour is not in vain in the Lord*, 1 Cor. 15. last Verse. Your Portion is Eternal Glory. And you that are so loath now to close in with Jesus Christ, and to leave your Sins to follow him; Your *day is coming*, Psal. 37. 13. in which you shall know, that your *sweet morsels of Sin, that you so easily take down*, Job. 20. 12, 13, 14. and it scarce troubles you will have a time so to work within you to your Eternal Ruine, that you will be in a worse Condition than if you had ten thousand Devils tormenting you: Nay you had better have been plucked Limb from Limb a thousand times, (if it could be) than to be Partakers of this Torment, and will assuredly, without Mercy, lye upon you.

Verse

Verse 26. *And besides all this, between us and you, there is a great Gulf fixed, so that they which would go from hence to you cannot, neither can they come to us, that would come from thence.*

THese Words are still part of that Answer, that the Souls in Hell shall have for all their Sobbings, Sighing, grievous Cries, Tears and Desires that they have, to be released out of those intolerable Pains they feel, and are perplexed with. And O methinks the Words of the first view, if rightly considered, are enough to make any hard-hearted Sinner in the World to fall down dead. The Verse I last spake to, was, and is a very terrible one, and aggravates the Torments of poor Sinners wonderfully. Where he saith, *Remember that thou in thy life-time hadst thy good things, and* Lazarus *his evil things*, &c. I say, these words are very terrible to those poor Souls that dye out of Christ. But these latter words do much more hold out their Sorrow. They were spoken, as to the present condition then upon the Sinner: These do not only back the former but do yet further aggravate their Misery, holding forth that which will be more intolerable: The former Verse is enough to smite any Sinner into a Swound, but this is to make them fall down Dead. Where he saith, *And besides all this*: There is still something to aggravate thy misery, yet far more abundantly. I shall briefly speak to the Words, as they have Relation to the Terror spoken of in the Verses before. As if he had said, Thou thinkest the present State unsupportable, it makes thee sob and sigh, it makes thee to rue the time that ever thou wert born: Now thou findest the want of Mercy; now thou wouldst leap at the least dram of it; now thou

hou feeleſt what it is to ſlight the Tenders of the Grace of God; now it makes thee to Sob, Sigh, nd Roar exceedingly, for the anguiſh that thou art n. *But beſides all this*, I have other things to tell hee of, that will break thine Heart indeed. Thou rt now deprived of a Being in the World; thou art eprived of hearing the Goſpel, the Devil hath been o hard for thee, and hath made thee miſs of Hea-en; thou art now in *Hell* among an innumerable Company of Devils, and all thy Sins beſet thee ound; thou art all over wrapped in Flames, and anſt not have one drop of Water to give thee any aſe; Thou cryeſt in vain, for nothing will be grant-d; Thou ſeeſt the Saints in Heaven, which is no mall trouble to thy Damned Soul; Thou ſeeſt that either God nor Chriſt takes any care to eaſe thee, r ſpeak any comfort unto thee: *But beſides all this*, There thou art, and there thou art like to lie, never hink of any eaſe, never look for any comfort; Re-entance now will do thee no good, the time is paſt, nd can never be called again; look what thou haſt ow, thou muſt have for ever.

'Tis true I ſpake enough before to break thine eart aſunder; *But beſides all this*, there lye and wim in Flame for ever: Theſe words, *beſides all this* re terrible words indeed. I will give you the Scope f them in a Similitude. Set caſe you ſhould take man, and tye him to a ſtake, and with red hot incers, pinch off his Fleſh by little pieces for two r three Years together, and at laſt, when the poor lan crys out for eaſe and help, the Tormenters an-wer, Nay, *But beſides all this*, you muſt be handled orſe.

We will ſerve you thus theſe twenty Years toge-her, and after that we will fill your mangled Body ll of Scalding Lead, or run you through with a ed-hot Spit; would not this be lamentable? Yet

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this is but a *Flea-biting* to the Sorrow of those that go to Hell; for if a Man were served so, there would e're it were long be an end of him. But he that goes to Hell shall suffer ten thousand times worse Torments than these, and yet shall never be quite Dead under them. There they shall be ever Whining, Pining, Weeping, Mourning, ever tormented without Ease, and yet never dissolved into nothing: if the biggest Devil in Hell might pull thee all to pieces, and rend thee small as Dust, and dissolve thee into nothing, thou wouldst count this a Mercy. But here thou mayst lye and Fry, Scorch, and Broil, and Burn for ever: For ever, that is, a long while, and yet it must be so long. *Depart from me*, saith Christ, *into everlasting Fire*, into the Fire that burns for ever, *prepared for the Devil and his Angels*, Mat. 25. 41. Oh! thou that were loath to foul thy Foot if it were but dirty, or did but Rain; thou that were loath to come out of the Chimney-Corner, if the Wind did but blow a little cold; and were loath to go half a Mile, yea, half a Furlong to hear the Word of God, if it were but a little dark; thou that were loath to leave a few vain Companions to edifie thy Soul; thou shalt have Fire enough, thou shalt have Night enough, and evil Company enough, thy Belly full if thou miss of Jesus Christ; and besides all this, thou shalt have them for ever and for ever.

O thou that dost spend whole Nights in Carding and Dicing, in Rioting and Wantonness; thou that counteſt it a brave thing to swear as fast as the braveſt to spend with the greateſt Spend-thrift in the Country; thou that loveſt to sin in a Corner when no body sees thee! O thou that for By-ends dost carry on an Hypocrites Profession, because thou wouldst be counted some body among the Children of God, but art an Enemy to the things of Christ

Christ in thine Heart: Thou that doſt ſatisfie thy ſelf, either with Sins, or a bare Profeſſion of Godlineſs, thy Soul will fall into extream Torment and Anguiſh, ſo ſoon as ever thou doſt depart this World, and there thou ſhalt be Weeping and Gnaſhing thy Teeth, *Mat.* 8. 11, 12. *And beſides all this*, thou art like never to have any Eaſe or Remedy, never look for any Deliverance, thou ſhalt die in thy Sins, and be tormented as many Years as there are Stars in the Firmament, or Sands on the Sea-ſhore; *and beſides all this*, thou muſt abide it for ever.

[*And beſides all this, Between us and you there is a great Gulf fixed, ſo that they which would paſs from hence to you, cannot; neither can they come to us that would come from thence. There is a great Gulf fixed.*] You will ſay. What is that? *Anſw.* It is a nice Queſtion; therefore, firſt ſeek thou rather to enter in at the ſtraight Gate, than curiouſly to enquire what this Gulph is.

But *2dly.* If thou wouldſt needs know, if thou do fall ſhort of Heaven, thou wilt find it this, namely, *The everlaſting Decree of God*; that is, There is a Decree gone forth from God, that thoſe who fall ſhort of Heaven in this World, God is reſolved they ſhall never enjoy it in the World to come. And thou wilt find this Gulf ſo deep, that thou ſhalt never be able to wade through it as long as Eternity laſts. As Chriſt ſaith, *Agree with thine Adverſary quickly, while thou art in the way with him, leſt he hail thee to the Judge, and the Judge deliver thee to the Officer, and thou be caſt into Priſon: I tell thee thou ſhalt in no wiſe come out thence* (there is the Gulf) *the Decree*; *thou ſhalt not depart thence till thou haſt paid the uttermoſt Farthing*, or very *laſt Mite*, Luke 12. 58, 59. Theſe Words therefore, *there is a great Gulf fixed.* I do underſtand to be the everlaſting Decree of God; God hath decreed, that

that thoſe who go to Heaven ſhall never go from thence again into a worſe place; and alſo thoſe that go to Hell, and would come out, they ſhall not come out thence again. And Friend, this is ſuch a *Gulf*, ſo fixed by him that cannot lye, that thou will find it ſo which way ſoever thou goeſt, whether it be to Heaven or Hell. Here therefore thou ſeeſt how ſecure God will make thoſe who dye in the Faith; God will keep them in Heaven; but thoſe that dye in their Sins, God will throw them to Hell, and keep them there; ſo that they that would go from Heaven to Hell, cannot, neither can they come from Hell that would go to Heaven. Mark, he doth not ſay, they would not: For O how fain would thoſe who have loſt their Souls for a Luſt, for Two pence, for a Jugg of Ale, for a Strumpet, for this World, come out of that hot ſcalding fiery Furnace of Gods Eternal Vengeance, if they might; but here is their Miſery, they that would come from you to us, that is, from Hell to Heaven, cannot, they muſt not, they ſhall not; they cannot, God hath Decreed it, and is reſolved the contrary, here therefore lyes the Miſery, not ſo much that they are in Hell, but there they muſt lye for ever and ever. Therefore if thy heart would at any time tempt thee to Sin againſt God, cry out. No, for then I muſt go to Hell, and lye there for ever. If the Drunkards, Swearers, Lyars, and Hypocrites did but take this Doctrine ſoundly down, it would make them Tremble when they think of Sinning. But poor Souls *Now they will make a mock of Sin*, Prov. 14. 9. and play with it as a Child doth play with a Rattle; but the time is coming, that theſe Rattles that now they play with, will make ſuch a noiſe in their Ears and Conſciences, that they ſhall find, that if all the Devils in Hell were yelling at their heels, the noiſe would not be comparable to it, *Numb.* 32. 23.

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friend, *Thy sins, as so many Blood-hounds; will first hunt thee out, and then take thee, and bind thee, and hold thee down for ever*; Prov. 5. 22. They will gripe thee and gnaw thee as if thou hadst a Nest of poisonous Serpents in thy Bowels, *Job.* 20. 14. and this will not be for a time, but as I have said for ever, for ever, for ever.

Verse 27. *Then he said, I pray thee therefore Father, that thou wouldst send him to my Fathers House.*

THe Verses before I told you, were spoken partly, to hold forth a desire that the Damned have to be freed of their endless Misery. Now this Verse still holds forth the Cries of those poor Souls very vehement, they would very fain have something granted to them, but it will not be; as will more clearly appear afterward.

Then he said, I pray thee therefore, Father, &c. as if he should say, Seeing I have brought my self into such a miserable Condition, that God will not regard me, that my exceeding loud and bitter Cries will not be heard for my self; seeing I must not be admitted to have so much as one drop of Cold Water, nor the least help for the poorest Saints.

And seeing, *besides all this*, here my Soul must lye to all Eternity broyling and frying; seeing I must whether I will or no, undergo the hand of Eternal Vengeance and the rebukes of devouring Fire; seeing my State is such, that I would not wish a Dog in my Condition, *Send him to my Fathers House*. It is worthy to be taken notice of, (again) who it is he desired to be sent, namely, *Lazarus*. O friend, see here how the stout Hearts and stomachs of poor Creatures will be humbled (as I said before) they will be so brought down, that those things that they

disdained

disdained and made light of in this World, th
would be glad of in the Life to come; He who b
this man was so slighted, as that he thought it
dishonour that he should eat with Dogs of his Flock
What, shall I regard *Lazarus*, scrubbed, beggarl
Lazarus? What shall I so far dishonour my fair
sumptuous, and gay House, with such a scabbe
creep-hedge as he? No, I scorn he should be enter
tained under my Roof. Thus in his Life-time, whil
he was in his Bravery; but now he is come into a
nother World, now he is parted from his Pleasures
now he sees his fine House, his Dainty Dishes, his rich
Neighbours and Companions and he are parted a
sunder, now he finds instead of Pleasures, Torments
instead of Joy, Heaviness; instead of Heaven, Hell
instead of the Pleasures of Sin, the Horror and Guil
of Sin; O now *send Lazarus!*

Lazarus it may be, might have done him some good
if he might have been entertained in time past, an
might have perswaded him, at least not to have gon
on so grievously Wicked, but he slights him, he will no
regard him, he is resolved to disown him tho he lose h
Soul for so doing. I, but now *send Lazarus*, if not t
me, *to my Fathers house*, and let him tell them from m
That if they run on in sin, as I have done, they must an
shall receive the same Wages that I have received.

Take notice of this, you that are despisers of th
least of the *Lazarus*'s of our Lord Jesus Christ;
may be now you are loath to receive these little one
of his, because they are not Gentlemen, because the
cannot with *Pontius Pilate* speak *Hebrew*, *Greek* an
Latin. Nay, they must not, shall not speak to them
to admonish them, and all because of this.

Tho now the Gospel of the Lord Jesus Christ ma
be preached to them freely, and for nothing; nay
they are now desired to hear and receive it. Thoug
now they will not own, regard, and embrace the
Christia

Christian Proffers of the glorious Truth of Jesus, because they came out of some of the baseſt earthen Veſſels, 1 *Cor.* 1. 26. yet the time is coming, when they will both Sigh and Cry, *Send him to my Father's Houſe.* I ſay, remember this, ye that *deſpiſe the Day of ſmall things*, the Time is coming, when you would be glad, if you might enjoy from God, from Chriſt, or his Saints, *one ſmall drop of cold Water*, though now you are unwilling to receive the glorious diſtilling Drops of the Goſpel of our Lord Jeſus.

Again, See here the lamentable State they are in, that go to Hell from their Fathers, Mothers, Siſters, Brothers, &c. While they are in this World, Men delight to ſet their Children ill Examples; and alſo Children love to follow the wicked Steps of their ungodly Parents; but when they depart this Life, and drop down into Hell, and find themſelves in irrecoverable Miſery, then they cry, *Send ſomebody to my Father's Houſe, to my Brother's Houſe.* Tell them my State is miſerable, tell them I am undone for ever; and tell them alſo, that if they will be walking in theſe ungodly Steps wherein I left them, they will aſſuredly fall into this Place of Torments.

I pray thee ſend him to my Father's Houſe.] Ah Friends and Neighbours, it is like you little think of this, that ſome of your Friends and Relations are crying out in Hell, *Lord ſend ſome body to my Father's Houſe, to preach the Goſpel to them, leſt they alſo come into theſe Torments.*

Here, Men while they live, can willingly walk together in the way of Sin, and when they are parted by Death, they that are living, ſeldom or never conſider of the ſad Condition that they that are dead are deſcended into.

But ye Ungodly Fathers, how are your ungod
Children roaring now in Hell? And you ungod
Children, how are your ungodly Parents that live
and died ungodly, now in the Pains of Hell also
And one Drunkard is singing on the Ale benth, a
nother roaring under the Wrath of God, saying,
that I was with him, how would I rebuke him, u
perswade him by all means, to leave off these
Courses. O that they did but consider what I n
suffer for Pride, Covetousness, Drunkenness, Lyi
Swearing, Stealing, Whoring, and the like. O
did they but feel the thousandth part thereof,
would make them look about them, and not b
Sin at so dear a rate as I have done; even with t
loss of my precious Soul.

Send him to my Father's House.] Not to my F
ther, but to my *Father's House.* It may be there
ungodly Children, there's ungodly Servants, wallo
ing in their Ungodliness; send him therefore to
Father's House. It is like, they are still the sa
that I left them; I left them wicked, and they la
wicked still; I left them slighters of the Gospe
Saints, and ways of God, and they do it still; *Se
him to my Father's House*, it is like there is but
little between them and the place where I am; se
him to day, before to morrow, *lest they come i
the same place of Torment.* I pray thee thou woul
send him. I beg it on my bended Knee, with Cr
ing and with Tears, in the Agony of my Soul.
may be, they will not consider, if thou do not se
him: I left them sottish enough, hardened as w
as I, they have the same Devil to tempt them, to
same Lusts and World to overcome them, *I pray t
therefore, that thou wouldst send him to my Fathe
House*; make no delay, lest they lose their Soul
lest they come hither, if they do, they are likene
to return again. O, little do they think, how eas
th

they may lose their Souls, they are apt to think their Condition to be as good as the best, as I once through ignorance did: But send him, send him without delay, *lest they come into this Place of Torment.* O that Thou wouldst give him Commission, do *Thou* send him thy self; the time was, when I, together with them, slighted those that were *sent of God*, tho we could not deny but that he spake the Word of God; and was convinced of him, as our Conscience told us; yet we preferred the Calls of Men before the Calls of God: for tho they had the one, yet because they had not the other in that Antichristian way which we thought meet, we could not, would not, either hear him our selves, nor yet give consent that others should. But now a Call from God is worth all. Do (*Thou*) *therefore send him to my Father's House.* The time was, when we did not like it, except it might be preached in the Synagogue, we thought it a low thing to Preach and Pray together in Houses: for we were too high-spirited, too Superstitious; the Gospel would not down with us, unless we had it in such a Place, by such a Man; no, nor then neither so effectually: But now, Oh that I was to live in the World again! and might have that Priviledge to have some Acquaintance with blessed *Lazarus*, some familiarity with that holy Man; what Attendance would I give unto his wholesome Words? How would I affect his Doctrine, and close in with it? How would I square my Life thereby? Now (therefore) I see it is better to hear the Gospel under a Hedge, than to sit roaring in a Tavern; it is better to welcome God's begging *Lazarus*'s, than the wicked Companions of this World. It is better to receive a Saint in the Name of a Saint, *a Disciple in the Name of a Disciple*, Luke 10. 16. than to do as I have done. Oh! It is better to receive a Child of God, that can by experience deliver the Things of God, his free

Love his tender Grace, his rich Forbearance, and also the Misery of Man if without it, than to be *daub'd up with untempered Morter*, Ezek. 13. Oh! I may curse the Day that ever I gave way to the Flatteries and Fawnings of a Company of carnal Men, but this my repentance is too late; I should have looked about me sooner, if I would have been saved from this woful Place. Therefore send him, not only to the Town I lived in, and unto some of my Acquaintance, but to my Father's House.

In my Life-time, I did not care to hear that Word that cut me most, and shewed me mine Estate aright. I was vexed to hear my Sins mentioned, and laid to my Charge; I loved him best that deceived me most that said, *Peace, peace, when there were no such thing*, Jer. 5. 30, 31. But now, Oh that I had been soundly told of it! Oh that it had pierced both mine Ears and Heart, and had stuck so fast, that nothing could have cured me, saving the Blood of Christ; It is better to be dealt plainly with, than that we should be deceived, they had better see their lost Condition in the World, than stay while they be Damned, as I have done: therefore send *Lazarus, send him to my Father's House*. Let him go and say, I saw your Son, your Brother, in Hell, weeping, and wailing, and gnashing his Teeth: Let him bear them down in it, and tell them plainly, it is so, and that they shall see their everlasting Misery, if they have not a special Care. *Send him to my Father's House.*

Verse 28 *For I have five Brethren, that he may testifie unto them, lest they also come into this Place of Torment.*

THese Words are (if I may so say) a Reason given by those in Hell, why they are restless, and do cry so loud, it is that their Companions might be delivered from those intollerable Torments, which they must and shall undergo, if they fall short of everlasting Life by Jesus Christ. *Send him to my Father's House, for I have five Brethren,* &c. Though while they live among them in the World, they were not so sensible of their Ruine, yet now they are passed out of the World, and do partake of that which before they were warned of, they can, I say, then cry out, now I find that to be true indeed, which was once again told, and declared to me, that it would certainly come to pass.

For I have five Brethren] Here you may see that there may be, and are, whole Households in a damnable State and Condition, as our Lord Jesus doth by this signifie. *Send him to my Father's House,* for they are all in one State, I left all my Brethren in a pitiful Case. People while they live here, cannot endure to hear that they should be all in a miserable Condition; but when they are under the Wrath of God, they see it, they know it, and are very sure of it; for they themselves when they were in the World, lived as they do, but they fell short of Heaven, and therefore if they go on, so shall they. *Oh therefore send quickly to my Father's House, for all the House is in an undone Condition, and must be damned, if they continue so.*

The thing observable is this, namely, That those that are in Hell, do not desire that their Compani-

ons should come thither; nay, rather, saith he, *Send him to my Father's House, and let him testifie to them that are therein, lest they also come*, &c.

Quest. But some may say, *What should be the reason that the Damned should desire not to have their Companions come into the same Condition that they are fallen into but rather that they might be kept from it, and escape that dreadful State.*

Ans. I do believe there is scarce so much Love in any of the Damned in Hell, as really to desire the Salvation of any. But in that there is any Desire in them that are damned, that their Friends and Relations should not come into that Place of Torment: It appears to me, to be rather for their own Ease, than for their Neighbours Good; for let me tell you, this I do believe, that it will aggravate the Grief and Horror of them, to see their ungodly Neighbours in the like Destruction with them: For where the Ungodly do live and dye, and descend into the Pit together, the one is rather a Vexation to the other than any thing else. And it must needs be so, because there are no ungodly People that do live ungodly together, but they do learn ill Examples one of another, as thus; If there live one in the Town that is very expert and cunning for the World, why now the rest that are of the same Mind with him, they will labour to imitate and follow his Steps; this is commonly seen.

Again, If there be one given to Drunkenness, others of the Town through his Means, run the more into that Sin with him, and do accustom themselves the more unto it, because of his inticeing them, and also by setting such an ill Example before them. And so if there be any addicted to Pride, and must needs be in all the newest Fashions, how do their Example provoke others to love and follow the same Vanity, Spending that upon their Lusts, which should relieve the

heir own and others wants. Also if there be any given o Jesting, Scoffing, Lying, Whoring, Back-biting, unketing, Wantonness, or any other Sin? they that re most expert in these things do oft-times intangle thers, that peradventure would not have been so ile as now they are, had they not had such an Example, and hence they are called Corrupters, *Isa.* 1.4.

Now these will by their doings, exceedingly aggravate the Condemnation of one another. He that did et his Neighbour an *ill Example*, and thereby caused im to walk in Sin; He will be found one cause of is Friends Destruction, insomuch, that he will have o answer for his own Sin, and for a great part of his Neighbours too, which will still add to his Destruction; as the Scripture in *Ezekiel* sheweth, where speaking of the Watchman that should give the People warning; if he do not, though the Man did die in his Sins, *yet his Blood should be required at the Watchman's Hand*, Ezek. 33.

So here let me tell thee, that if thou shouldest be such an one, as by thy Conversation and Practices shalt be a Trap and a Stumbling block to cause thy Neighbour to fall into Eternal Ruine, though he be damned for his own Sin; yet God may, nay he will charge thee, as being guilty of his Blood, in that thou didst not content thy self to keep from Heaven thy self, but didst also by thy filthy Conversation keep away others, and cause them to fall with thee. O therefore, will not this aggravate thy Torment? Yea, if thou shouldst die and go to Hell before thy Neighbours or Companions besides the guilt of thine own Sins, thou wouldst be so loaden with the Fear of the Damnation of others to be laid to thy charge, that thou wouldst cry out; *O send one from the dead to this Companion, and that Companion, with whom I had Society in my Life-time, for I see my cur-*

sed carriage will be one cause of his Condemnation, if he fall short of Glory.

I left him living in foul and heinous Offences. But I was one of the first Instruments to bring him to them. Oh! I shall be guilty both of my own and his damnation too! O that he might be kept out hence, lest my Torment be aggravated by his coming hither.

For where ungodly People do dwell together, they being a Snare and Stumbling-block one to another by their practice, they must needs be a Torment one to another, and an Aggravation of each others Damnation. *O cursed be thy Face*, saith one, *that ever I set mine Eyes on thee: It was long of thee I may thank thee: It was thee that did intice me, and ensnare me: It was your filthy Conversation that was a Stumbling block to me. It was your Covetousness, it was your Pride, your haunting the Ale-house, your Gaming and Whoring: It was long of you that I fell short of Life; if you had set me a good Example, as you set me an ill one, it may be I might have done better than now I do: But I learned of you, I followed your steps, I took counsel of you. O that I had never seen your face! O that thou hadst never been born to do my Soul this wrong as you have done; O saith the other; And I may as much blame you, for do you not remember how at such a time, and at such a time, you drew me out, and drew me away, and asked me if I would go with you, when I was going about other business, about my Calling; but you called me away. You sent for me, you are as much in the fault as I, tho I were Covetous, you were Proud; and if you Learned Covetousness of me, I learned Pride and Drunkenness of you; Tho I learned you to Cheat, you learned me to Whore, to Lye, to Scoff at Goodness. Tho I base Wretch did stumble you in some things, you did as much stumble me in others. I can blame you as you*

blame

lame me; and if I have to answer for some of your most filthy Actions, you have to answer for some of mine. I could you had not come hither, the very Looks of you do wound my Soul, by bringing my Sins afresh into my Mind, the Time when, the Manner how, the Place where, the Persons with whom: It was with you, you! Grief to my Soul! Since I could not shun thy Company here, O that I had been without thy Company here!

I say therefore, for these that have sinned together, to go to Hell together, it will very much perplex and torment them both: Therefore I judge this is one Reason, why they that are in Hell do desire, that their Friends, or Companions do not come thither into the same Place of Torment that they are in. And therefore, where Christ saith, that these Damned Souls cry out, *Send to our Companions, that they may be warned and commanded to look to themselves. O send to my five Brethren!* It is because they would not have their own Torments heightned by their Company; and a Sense, yea, a continual Sense of their Sins, which they did cause them to commit, when they were in the World with them. For I do believe that the very Looks of those that have been beguiled by their Fellows, I say, their very Looks will be a Torment to them; for thereby will the Remembrance of their own Sins be kept (if possible) the fresher on their Consciences, which they committed with them; and so they will wonderfully have the Guilt of the others Sins upon them, in that they were partly the Cause of his committing them; being Instruments in the Hands of the Devil, to draw them in too. And therefore, left this come to pass, *I pray thee send him to my Father's House.* For if they might not come hither, peradventure my Torment might have some Mitigation; *that is*, If they might be saved, then their Sins will be pardoned, and not so heavily

heavily charged on my Soul. But if they do fall in the same place where I am, the Sins that I have ca ed them to commit, will lye so heavy, not only their Souls, but also on mine, that they sink me in eternal Misery, deeper and deeper. *O therefore se him to my Father's House, to my five Brethren, and him testifie to them, lest they come into this Place Torment.*

These Words being thus understood: What Condition doth it shew them to be in then, that no so much delight in being the very Ring-leaders their Companions into Sins of all sorts whatsoever?

While Men live here, if they can be counted t Cunningest in Cheating, the Boldest for Lying, t Archest for Whoring, the Subtilest for Coveting, a getting the World: If they can but cunningly c fraud, undermine, cross and anger their Neighbou yea, and hinder them from the Means of Grace, t Gospel of Christ, they glory in it, take a Pride i and think themselves pretty well at Ease, and th Minds are somewhat quiet, being beguiled with S

But Friend, when thou hast lost this Life, lost begin to lift up thine Eyes in Hell, and se what thy Sins have brought thee to; and not o so, but that thou by thy filthy Sins did cause oth (Devil-like) to fall into the same Condemnat with thee: And that one of the Reasons of th Damnation was this, that thou didst lead them the Commission of those wicked Practices of World, and the Lusts thereof. Then, O that so Body would stop them from coming, lest they come into this Place of Torment, and be damned am! How will it torment me? *Balaam* could be contented to be damned himself, but also he m by his Wickedness cause others to stumble and

The *Scribes* and *Pharisees* could not be content to keep out of Heaven themselves, but they must labour to keep out others too. Therefore theirs is the greater Damnation.

The deceived cannot be content to be deceived himself, but he must labour to deceive others also. The Drunkards cannot be content to go to Hell for his own Sins, but he must labour to cause others to fall into the same furnace with him. But look to your selves, for here will be Damnation upon Damnation, damned for thy own Sins, and damned for thy being partaker with others in their Sins; and damned for being guilty of the *Damnation* of others. O how will the Drunkards cry, for leading their Neighbours into drunkenness? How will the covetous Person howl, for setting his Neighbour, his Friend, his Brother, his Children and Relations, so wicked an Example; by which he hath not only wronged his own Soul, but also the Souls of others. The Lyar, by lying, learned others to lie; The Swearer learned others to swear; The Whoremonger learned others to whore.

Now all these, with others of the like sort, will be guilty, not only of their own damnation, but also of the damnation of others. I tell you, that some Men have so much been the Authors of the damnation of others, that I am ready to think, that the damnation of them will trouble them, as much as their own damnation. Some men (it is to be feared) at the day of Judgment, will be found to be the Authors of destroying whole Nations. How many Souls do you think, *Balaam* with his deceit, will have to answer for? How many, *Mahomet*? How many, the *Pharisees*, *that hired the Souldiers to say, the Disciples stole away Jesus*? Mat. 28. 11, 12, 13, 14, 15. And by that means, stumbled their Brethren to this day; and was one means of binding them from

from believing the Things of God and Jesus Christ and so the cause of the Damnation of their Brethren to this very day.

How many poor Souls hath *Bonner* to answer for think you? And several filthy blind Priests? How many Souls have they been the means of destroying by their Ignorance and corrupt Doctrine? Preaching, that was no better for their Souls, than Rats bane to the Body, for filthy Lucres sake. They shall see, that they, many of them, it is to be feared, will have whole Towns to answer for; whole Cities to answer for. Ah Friend, I tell thee, thou that hast taken in hand to Preach to the People, it may be thou hast taken in hand thou canst not tell what; will it not grieve thee, to see thy whole Parish come bellowing after thee to *Hell*, crying out, This we may thank thee for, this is long of thee, thou didst not teach us the Truth; Thou didst lead us away with Fables, thou wast afraid to tell us of our Sins, lest we should not put Meat fast enough into thy Mouth. O curs'd Wretch, that ever thou should beguile us thus, deceive us thus, flatter us thus! We would have gone out to hear the Word abroad; but that thou didst reprove us; and also told us, That that which we see now is the way of God, it was Heresie, and a deceiveable Doctrine; and was not contented (blind Guide as thou wert) to fall into the Ditch thy self, but hast also led us thither with thee.

I say, look to thy self, lest thou cry out when it is too late, *Send* Lazarus *to my People, my Friends, my Children, my Congregation to whom I Preached, and beguiled through my Folly. Send him to the Town in which I did Preach last, lest I be the cause of their Damnation. Send him to my Friends from whence I came, lest I be made to answer for their Souls and mine own too*, Ezek. 33. 2, 3, 4, 5, 6.

O send him therefore, and let him tell them, and Testifie unto them, lest they also come into this place of Torment. Consider that ye thus live in the World, while you are in the Land of the Living, lest you fall into this Condition. Set the Case thou shouldst by thy carriage destroy but a Soul, but one poor Soul, by one of thy Carriages or Actions, by thy sinful works; consider it now, I say, lest thou be forced to cry, *I pray thee therefore that thou wouldest send him to my Father's House, for I have five Brethren, lest he may Testifie unto them, lest they also come into this place of Torment.*

If so, then I shall not only say to the blind guides, look you to your selves and shut out others: No, but this doth reach unto all those that do not only keep out souls from Heaven by Preaching, and the like, but breaks forth the doom of those that shall any ways be instrumental to hinder others from closing in with Jesus Christ. O what red lines will those be against these rich, ungodly Landlords, that so keep under their poor Tenants, that they dare not go out to hear the Word, for fear their Rent should be raised, or they turned out of their Houses? What sayest thou Landlord, will it not cut thy Soul, when thou shalt see that thou couldest not be content to miss of Heaven thy self, but thou must labour to hinder others also? Will it not give thee an Eternal Wound in thy Heart, both at Death and Judgment, to be accused of the ruine of thy Neighbours Soul, thy Servants Soul, thy Wives Soul, together with the ruine of thy own? Think on this, you drunken, proud, wilful and scornful Landlords, think on this you mad-brained Blasphemous Husbands, that are against the godly and Chaste Converſation of your Wives; also you that hold your Servants so hard to it, that you will not spare them time to hear the Word, unless it be where, and when your Lusts

will let you. If you love your own Souls, your Tenants Souls, your Wives Souls, your Servants Souls, your Childrens Souls: If you would not cry, if you would not howl, if you would not bear the burden of the ruine of others for ever; then I beseech you consider this doleful Story, and labour to avoid the Soul killing Torment that this poor Wretch groaneth under, when he saith, *I pray thee therefore that thou wouldest send him to my Father's House.*

For I have five Brethren, that he may testifie, Mark that he may testifie *unto them, lest they also come into this place of Torment.*

These Words have still something more in them than I have yet observed from them; there are one or two things more that I shall briefly touch upon and therefore, Mark, he saith, *That he may testifie unto them,* &c. Mark, I pray you, and take notice of the Word *Testifie.* He doth not say, and let him go unto them, or speak with, or tell them such and such things. No, but *let him Testifie,* or affirm it constantly, in case any should oppose it. *Let him Testifie to them.* It is the same Word the Scripture useth to set forth the vehemency of Christ his telling of his Disciples of him that should betray him. *And he Testified, saying, One of you shall betray me.* And *he Testified*, that is, he spake it so as to dash or overcome any that should have said it shall not be. It is a Word that signifies, that in case any should oppose the things spoken of, yet that the party speaking should still continue constant in his saying. *And he commanded them to preach, and to Testifie, that it is he that was ordained of God to be the Judge of Quick and Dead.* To testifie, Mark, that is to be constant, irresistable, undaunted, in case

it should be opposed and objected against. So here, let him *testifie to them, lest they come into this Place of Torment.*

From whence observe, That it is not an easie Matter to perswade them who are in their Sins alive in this World, that they must, and shall be damned if they turn not, and be converted to God. *Let him testifie to them,* let him speak confidently, though they frown upon him, or dislike his way of speaking. And how is this Truth verified and cleared by the Carriages of almost all Men now in the World toward them that do preach the Gospel; and shew their own miserable State plainly to them, if they close not with it. If a Man do but indeed labour to convince Sinners of their Sins, and lost Condition by Nature, though they must be damned if they live and dye in that Condition; Oh how angry are they at it. Look how he judges, say they, hark how he condemns us; he tells us we must be damned if we live and dye in this State: We are offended at him, we cannot abide to hear him, or any such as he; we will believe none of them all, but go on in the way we are going; *Forbear, why shouldst thou be smitten,* said the ungodly King to the Prophet, when he told him of his Sins, 2 *Chron.* 25. 15, 16.

I say, tell the Drunkard he must be damned if he leaves not his Drunkenness; the Swearer, Lyar, Cheater, Thief, Covetous, Railers, or any ungodly Persons, they must, and shall lye in Hell for it, if they dye in this Condition; they will not believe you, nor credit you.

Again, Tell others that there are many in Hell that have lived and died in their Conditions, and so are they like to be, if they convert not to Jesus Christ, and be found in him; or that there are others that are more civil and sober Men, who (although we know that their Civility will not save them) if we

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do but tell them plainly of the Emptineſs and Unprofitableneſs of that, as to the ſaving of their Souls, and that God will not accept them, nor love them, notwithſtanding theſe things, and that if they intend to be ſaved, they muſt be better provided than with ſuch a Righteouſneſs as this; they will either fling away, and come to hear no more, or elſe if they do come, they will bring ſuch Prejudice with them in their Hearts, *That the Word preached ſhall not profit them, it being mixed, not with Faith, but with Prejudice in them that hear it*, Heb. 4. 1, 2. Nay, they will, ſome of them be ſo full of Anger, that they will break out and call, even thoſe that ſpeak the Truth, *Hereticks*; yea, and kill them, *Luke* 4. 25, 26, 27, 28, 29. And why ſo? Becauſe they tell them, that if they live in their Sins, that will damn them; yet if they run and live a righteous Life, according to the holy, and juſt, and good Law of God, that will not ſave them. Yea, becauſe we tell them plainly, that unleſs they leave their Sins and Unrighteouſneſs too, and cloſe in with a naked Jeſus Chriſt, his Blood and Merits, and what he hath done, and is now doing for Sinners, they cannot be ſaved; and unleſs they do eat the Fleſh of the Son of Man, and drink his Blood, they have no Life abiding in them; they gravel preſently, and are offended at it (as the Jews were with Chriſt, for ſpeaking the ſame thing to them, *Joh* 6. 53. 60.) and fling away themſelves, their Souls and all; by quarrelling againſt the Doctrine of the Son of God, as indeed they do, though they will not believe they do; and therefore he that is a Preacher of the Word, had need, not only tell them, *but teſtifie to them*, again and again, that their Sins, if they continue in them, will damn them, and damn them again. And tell them again, their Living honeſtly according to the Law, their Paying

every

every one their own, their living quietly with their Neighbours, their giving to the poor, their Notion of the Gospel, and saying, they do believe in Christ will do them no good at the general Day of Judgment. Ha Friends! How many of you are there at this very day, that have been told once and again of your lost, undone Condition, because you want the right, real, and saving Work of God upon your Souls? I say hath not this been told you, yea, *Testified* unto you from time to time, that your state is miserable, that yet you are never the better, but do still stand where you did; some in an open ungodly Life, and some drowned in a self-conceited holiness of Christianity? Therefore, for God's sake, if you love your Souls, consider, and beg of God for Jesus Christ's sake, that he would work such a work of Grace in your Hearts, and give you such a Faith in his Son Jesus Christ, that you may not only have rest here, as you think, not only think your state safe while you live here, as you may be safe indeed not only here, but also when you are gone, lest you do cry in the anguish and perplexity of your Souls; Send one to my Companions that have been beguiled by Satan, as I have been; and so by going on, come into this place of Torment, as I have done.

Again, one thing more is to be observed from these Words, *Let him Testifie to them, lest they come into this place of Torment.*

Mark, lest they come in, as if he had said, or else they will come into this place of Torment, as sure as I am here. From whence observe; That though the Souls for Sin do fall into the bottomless Pit of Hell before their fellows, because they depart this World before them; yet the other abiding in the same course, are as sure to go to the same place as they were there already. How so? Because they

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are all condemned together, they have all fallen under the same Law, and have all offended the same Justice, and must for certain, if they die in that condition, drink as deep, if not deeper, of the same destruction. Mark, I pray you what the Scripture say, *He that believeth not, is condemned already*, John 3. 18.

He is condemned as well as they, having broken the same Law with them; if so, then what hinders, but they will partake of the same destruction with them? Only the one hath not the Law yet so executed upon them, because they are here; the other have had the Law executed upon them, they are gone to drink that which they have been brewing, and thou art brewing that in this Life, which thou must certainly drink. The same Law, I say, is in force against you both, only he is executed, and thou art not. Just as if there were a company of Prisoners at the Bar, and all condemned to die; what because they are not all executed in one day, therefore shall they not be executed at all? Yes, the same Law that executed its severity upon the parties now deceased, will for certain be executed upon them that are alive in its appointed time. Even so it is here, we are all condemned by nature, if we close not in with the Grace of God by Jesus Christ, we must and shall be destroyed with the same destruction; and *therefore send him*, (saith he) *lest*, Mark, *lest they come into this place of Torment.*

Again, *Send him to my Father's House, and let him testifie to them, lest they come into this place of Torment.* As if he had said, It may be he may prevail with them; It may be he may win upon them, and so they may be kept from hence, from coming into this grievous place of Torment. Observe again, That *there is a possibility of obtaining Mercy, if now I say, now in this day of Grace we turn from our*

Jesus Christ; yea, it is more than possible. And therefore for thy Incouragement, do thou know for certain, that if thou shalt in this thy Day accept of Mercy upon God's own Terms, and close with him effectually, God hath promised, yea, made many Promises, that thy Soul shall be conducted safe to Glory, and shall for certain escape all the Evils that I have told thee of; Ay, and many more than I can imagine. Do but search the Scriptures, and see how full of Consolation they are to a poor Soul that is minded to close in with Jesus Christ. *He that cometh to me* (saith Christ) *I will in no wise cast out.* Tho he be an old Sinner, *I will in no wise cast him out*: mark, *in no wise*, tho he be a great Sinner, *I will in no wise cast him out*, if he come to me. Tho he have slighted me never so many times, and not regarded the Welfare of his own Soul, yet let him now come to me, and notwithstanding this, *I will in no wise cast him out*, nor throw away his Soul, *John* 6. 37. Again, saith the Apostle, *Now* (mark now) *is the accepted time, now is the Day of Salvation.* Now here is Mercy good store, now God's Heart is open to Sinners; now he will make you welcome; now he will receive any Body, if they do but come to Christ, *He that comes to me* (saith Christ) *I will in no wise cast out.* And why? Because *now is the accepted time, now is the Day of Salvation*, 2 Cor. 6. 2, 3. As if the Apostle had said, If you will have Mercy, have it now, receive it now, close in with it now.

God hath a certain Day to hold out his Grace to Sinners: Now is the Time, now is the Day. 'Tis true, there is a Day of Damnation, but this is a Day of Salvation. There is a Day coming, wherein Sinners *must cry to the Mountains to fall on them, to the Hills to cover them from the Wrath of God*; but now, now is the Day in which he doth hold out his Grace

Grace. There is a Day coming, in which you wi
not be admitted to have the Priviledge of one Drop
Water to cool your Tongue. If now, I say, if no
you slight his Grace and Goodness which he holds ou
to you. Ah Friends, consider there is now Hopes
Mercy, but then there will not; now Christ hol
forth Mercy unto you, but then he will not. *Mat.*
23. Now there are his Servants that do beseech yo
to accept of his Grace, but if thou lose the Opportu
nity that is put into thine Hand, thou thy self may
beseech hereafter, and no Mercy be given thee. *A*
he cryed and said, Father Abraham, *have mercy on me, a*
send Lazarus, *that he may dip the tip of his Finger*
Water and cool my Tongue. And there was none give
Therefore let it never be said of thee, as it will
said of some, *Why is there a Price put into the Hand of*
Fool, seeing he hath no Heart to it? Seeing he hath n
Heart to make a good use of it? (*Prov.* 17. 16.) co
sider therefore with thy self, and say, *It is better g*
ing to Heaven than Hell; it is better to be saved th
damned; it is better to be with Saints, than with damn
Souls; and to go to God is better than to go to the Dev
Therefore *seek the Lord while he may be found, a*
call upon him while he is near; Isa. 55. 6. Left in th
trouble he leave thee to thy self, and say unto the
plainly, *Where I am, thither ye cannot come*, Joh. 8. 2
O if they that are in Hell might but now again ha
one such Invitation as this, how would they leap fo
joy? I have thought sometimes, should God send bu
one of his Ministers to the Damned in Hell, and gi
him Commission to Preach the free Love of God i
Christ extended to them, and held out to them,
now while it is proffered them they will accept of h
Kindness; Oh how welcome would they make th
News, and close in with it on any terms!

Certain

Certainly, they would say, we will accept of Grace
any Terms in the World, and thank you too, tho
cost Life and Limb to boot; we will spare no Cost
or Charge, if Mercy may be had. But poor Souls,
hile they live here they will not part from Sin, with
ell-bred deviliſh Sin: No, they will rather loſe their
uls, than loſe their filthy Sins.

But Friend, thou wilt change thy Note before it be
ng, and cry, *O ſimple Wretch that I am, that I ſhould*
mn my Soul by Sin!

'Tis true, I have had the Goſpel preached to me,
d have been invited in: I have been preached to,
d have been warned of this; but *how have I hated*
ſtruction, and mine Heart deſpiſed Reproof? I have not
eyed the Voice of my Teachers, nor inclined mine Ear
them that inſtructed me. Prov. 5. 10, 11. Oh there-
re, I ſay, poor Soul! Is there hope? Then lay
ine Hand upon thy Mouth, and kiſs the Duſt, and
oſe in with the Lord Jeſus Chriſt, and make much
his glorious Mercy; and invite alſo thy Compani-
ns to cloſe in with the ſame Lord Jeſus Chriſt, leſt
e of you do go to *Hell* beforehand, and expect with
rief of Heart your Companions to come after; and
the mean time, with Anguiſh of Heart do ſigh and
y,

O ſend him to my Companions, and let him teſtifie to
em, leſt they alſo come into this Place of Torment!

Now then from what hath been ſaid, there might
any things be ſpoken by way of *Uſe* and *Application*;
ut I ſhall be very brief, and but touch ſome things,
nd ſo winde up.

And firſt, I ſhall begin with the ſad Condition of
oſe that dye out of Chriſt, and ſpeak ſomething to
at.

Secondly, To the latter end of the Parable, which
ore evidently concerns the Scripture, and ſpeak
mewhat to that.

1. There-

1. Therefore you see, that the first part of the P
rable contains a sad Declaration of the State of one
ving and dying out of Christ; how that they lo
Heaven for *Hell*, *God* for the *Devil*, *Light* for *Dar*
ness, *Joy* for *Sorrow*.

2. How that they have not so much as the le
Comfort from God, who in the time they live he
below, neglect coming to him for Mercy; not
much as one drop of cold Water.

3. That such Souls will repent of their Folly, whe
Repentance will do them no good, or when the
shall be past recovery.

4. That all the Comfort such Souls are like to hav
they have it in this World.

5. That all their Groanings and Sighs, will n
move God to mitigate in the least, his heavy *Hand*
Vengeance that is upon them, for the Transgressio
they have committed against him.

6. That their sad State is irrecoverable, or the
must never (mark) never come out of that Cond
tion.

7. Their Desires will not be heard for their u
godly Neighbours.

From these things then, I pray you consider th
State of those that dye out of Jesus Christ, yea, I sa
consider their miserable State; and think thus wit
thy self: Well, if I neglect coming to Christ I mu
go to the Devil, and he will not neglect to fetch m
away into those intollerable Torments.

Think thus with thy self; What, shall I lose
long Heaven for short Pleasure? Shall I buy the Ple
sures of this World at so dear a Rate, as to lose m
Soul for the obtaining of that? Shall I content m
self with a *Heaven* that will last no longer than m
Life-time? What Advantage will these be to me, whe
the Lord shall Separate Soul and Body asunder, an
send one to the Grave, the other to *Hell*, and at t

Jud

udgment-day, the final Sentence of Eternal Ruin
ust be past upon me.

1. Consider, That the Profits, Pleasures, and Vanities of this World will not last for ever, but the time is coming, yea, just at the doors, when they will give thee the slip, and leave thee in the Suds, and in the rambles of all that thou hast done.

2. And therefore to prevent this thy dismal State, think thus with thy self. 'Tis true, I do love my sins, my Lusts and Pleasures; but what good will they do me at the day of Death and of Judgment? Will my sins do me good then? Will they be able to help me when I come to fetch my last breath? What good will my Profits do me? And what good will my Vanities do, when death says he will have no nay? What good will all my Companions, Fellow-jesters, Jeerers, Liars, Drunkards, and all my Wantons do me? Will they help to ease the pains of *Hell*? Will these help to turn the hand of God from inflicting his fierce Anger upon me? Nay, will they not rather cause God to shew me no mercy, to give me no comfort; but rather to thrust me down in the hottest place of *Hell*, where I may swim in Fire and Brimstone.

3. Consider thus with thy self; Would I be glad to have all, every one of my Sins to come in against me, to inflame the Justice of God against me? Would I be glad to be bound up in them, as the three Children were bound in their clothes, and to be as really thrown into the *Fiery Furnace* of the Wrath of Almighty God, as they were into *Nebuchadnezzar*'s Fiery Furnace.

4. Consider thus; would I be glad to have all, and every one of the Ten Commandments, to discharge themselves against my *Soul*? The first saying Damn him, for he hath broken me. The second, saying, Damn him, for he hath broken me, &c.

Con-

Consider how terrible this will be, yea more terrible, than if thou shouldest have ten of the biggest Pieces of Ordnance in *England* to be discharged against thy Body, thunder, thunder, one after another! Nay, this would not be comparable to the reports that the Law (for the Breach thereof) will give against thy *Soul*. For those can but *kill* the Body; but these *will kill* both Body and Soul, and that not for an Hour, a Day, a Month, or a Year, but they will condemn thee for ever.

Mark, it is for ever, for ever. It is into everlasting Damnation, *Eternal* Destruction, *Eternal* Wrath and Displeasure from God, *Eternal* gnawings of Conscience, *Eternal* Continuance with *Devils*.

O consider, it may be the thought of seeing the *Devil*, doth now make thine Hair to stand right upon thy Head. O but this, to be damned, to be among all the *Devils*, and that not only for a time, as I said before, but for ever, to *all Eternity*.

This is *wonderfully miserable*, *ever miserable*, that no Tongue of Man, no nor of *Angels*, is able to express it.

5. Consider much with thy self, not only my sins against the Law will be laid to my charge, but all the sins I have committed in slighting the Gospel, the glorious Gospel: These also must come with a Voice against me. As thus, nay, he is worthy to be damned, for he rejected the Gospel, he slighted the free Grace of God, tendred in the Gospel. How many times wast thou (damned Wretch) invited, intreated, beseeched to come to Christ, to accept of Mercy, that thou mightest have Heaven, thy Sins pardoned, thy Soul saved, thy Body and Soul glorified, and all this for nothing but the Acceptance, and through Faith forsaking those Imps of Satan, which by their enticements have drawn thee downward toward the Gulf of God's *Eternal Displeasure?*

How often didſt thou read the Promiſes, yea, the ee Promiſes of the common Salvation? How oft idſt thou read the ſweet Counſels and Admonitions f the Goſpel, to accept of the Grace of God? But ou wouldſt not, thou regardeſt it not, thou didſt ght all.

2. As I would have thee to conſider the ſad and oful State of thoſe that dye out of Chriſt, and are ft all Recovery, ſo would I have thee conſider the any Mercies and Priviledges thou enjoyeſt above me (peradventure) of thy Companions that are de-rted to their proper Place.

As firſt, Conſider, thou haſt ſtill the Thread of thy fe lengthned, which for thy ſins might ſeven years o, or more, have been cut aſunder, and thou have opped down amongſt the Flames.

2. Conſider, the Terms of Reconciliation by Faith Chriſt, is ſtill proffered unto thee, and thou invit-, yea, intreated to accept of it.

3. Conſider, the Terms of Reconſiliation are but ear with me, tho I ſay but) only to believe in Je-s Chriſt, with that Faith that purifies the Heart, d enables thy Soul to feed on him effectually, and ſaved from this ſad State.

4. Conſider, the time of thy Departure is at hand, d the time is uncertain, and alſo that for ought ou knoweſt, the Day of Grace may be paſt to thee fore thou dieſt, not laſting ſo long as the uncertain ſe of this World. And if ſo, then know for cer-n, that thou art as ſure to be damned, as if thou rt in Hell already, if thou convert not in the mean ile.

5. Conſider, it may be ſome of thy Friends are ving all Diligence to make their Calling and Elec-on ſure, being reſolved for Heaven, and thou thy endeavoureſt as faſt to make ſure of Hell, as if ſolved to have it; and together with this, conſider

how it will grieve thee, that while thou wert makin sure of *Hell*, thy Friends were making sure of *Hea ven*, but more of this by and by.

6. Consider, what a sad Reflection this will hav on thy Soul, to see thy Friends in *Heaven*, and th self in *Hell*; thy Father in *Heaven*, and thou in *Hel* thy Mother in *Heaven*, and thou in *Hell*; thy Bro ther, thy Sister, thy Children in *Heaven*, and tho in *Hell*. As Christ said to the *Jews* of their Rel tions according to the Flesh, so may I say to the concerning thy Friends; *There shall be Weeping a Wailing and Gnashing of Teeth*, when you shall se your Fathers and Mothers, Brethren and Sisters Husbands and Wifes, Children and Kinsfolk, wi your Friends and Neighbours in the Kingdom Heaven, *and thou thy self thrust out*, Luke 13. 2 28, 29.

But again, because I would not only tell thee of th damnable State of those that dye out of Christ, but a so perswade thee to take hold of Life, and go to He ven, take notice of these following things.

1. Consider, That whatever thou canst do, as thy Acceptance with God, is not worth the Dirt thy Shoes, but is *all as menstruous Rags*, Isa. 64 6.

2. Consider, That all the Conditions of the ne Covenant (as to Salvation) are and have been co pleatly fulfilled by the Lord Jesus Christ, and that Sinners.

3. Consider, That the Lord calls to thee, for receive whatsoever Christ hath done, and that Free-cost, *Rev.* 22. 17.

4. Consider, That thou canst not honour G more, than to close in with his Proffers of Gra Mercy, and Pardon of sin, *Rom.* 4.

Again, That which will add to all the rest. Th shalt have the very Mercy of GOD, the Blood Christ, the Preachers of the Word, together w

eve

every Sermon: all the Promiſes, Invitations, Exhortations, and all the Counſels and Threatnings of the bleſſed Word of God; Thou ſhalt have all thy Thoughts, Words and Actions, together with all thy Food, thy Rayment, thy Sleep, thy Goods, and alſo all Hours, Days, Weeks, Months and Years, together with whatſoever elſe God hath given thee; I ſay, thy Abuſe of all theſe ſhall come up in Judgment againſt thy Soul. For God will reckon with thee *for every thing, whether it be good or bad*, Eccl. 12. 14.

5. Nay further, it is ſo unreaſonable a thing for a Sinner to refuſe the Goſpel, that the very Devils themſelves will come in againſt thee as well as *Sodom*, that damned Crue: May not they, I ſay, come in againſt thee, and ſay, O thou ſimple Man! O vile Wretch! that had not ſo much care of thy Soul, thy precious Soul, as the Beaſt hath of his Young, or the Dog of the very Bone that lyeth before him. Was thy Soul worth ſo much, and didſt thou ſo little regard it? Were the Thunder-claps of the Law ſo terrible, and didſt thou ſo ſlight them? Beſides, was the Goſpel ſo freely, ſo frequently, ſo fully tendred to thee, and yet haſt thou rejected all theſe things?

Haſt thou valued Sin at a higher Rate than thy Soul? Than God, Chriſt, Angels, Saints, and Communion with them in eternal Bleſſedneſs and Glory? Waſt thou not told of Hell-fire, thoſe intollerable Flames? Didſt thou never hear of thoſe intollerable Roarings of the Damned Ones that are therein? Didſt thou never hear or read that doleful Saying in the 16*th.* of *Luke*, how the ſinful Man cries out among the Flames, *One drop of Water to cool my Tongue*? Thus I ſay may the very Devils, being ready to go with thee into the Burning Furnace of Fire and Brimſtone, tho not for Sins of ſo high a nature as thine, trembling ſay, O that Chriſt had died

how it will grieve thee, that while thou wert makin sure of *Hell*, thy Friends were making sure of *Hea ven*, but more of this by and by.

6. Consider, what a sad Reflection this will hav on thy Soul, to see thy Friends in *Heaven*, and th self in *Hell*; thy Father in *Heaven*, and thou in *Hel* thy Mother in *Heaven*, and thou in *Hell*; thy Bro ther, thy Sister, thy Children in *Heaven*, and tho in *Hell*. As Christ said to the *Jews* of their Rel tions according to the Flesh, so may I say to the concerning thy Friends; *There shall be Weeping a Wailing and Gnashing of Teeth*, when you shall se your Fathers and Mothers, Brethren and Sisters Husbands and Wifes, Children and Kinsfolk, wh your Friends and Neighbours in the Kingdom Heaven, *and thou thy self thrust out*, Luke 13. 2 28, 29.

But again, because I would not only tell thee of th damnable State of those that dye out of Christ, but a so perswade thee to take hold of Life, and go to Ho ven, take notice of these following things.

1. Consider, That whatever thou canst do, as thy Acceptance with God, is not worth the Dirt thy Shoes, but is *all as menstruous Rags*, Isa. 64 6.

2. Consider, That all the Conditions of the n Covenant (as to Salvation) are and have been co pleatly fulfilled by the Lord Jesus Christ, and that Sinners.

3. Consider, That the Lord calls to thee, for receive whatsoever Christ hath done, and that Free-cost, *Rev.* 22. 17.

4. Consider, That thou canst not honour G more, than to close in with his Proffers of Gra Mercy, and Pardon of sin, *Rom.* 4.

Again, That which will add to all the rest. Th shalt have the very Mercy of GOD, the Blood Christ, the Preachers of the Word, together w eve

every Sermon: all the Promiſes, Invitations, Exhortations, and all the Counſels and Threatnings of the bleſſed Word of God; Thou ſhalt have all thy Thoughts, Words and Actions, together with all thy Food, thy Rayment, thy Sleep, thy Goods, and alſo all Hours, Days, Weeks, Months and Years, together with whatſoever elſe God hath given thee; I ſay, thy Abuſe of all theſe ſhall come up in Judgment againſt thy Soul. For God will reckon with thee *for every thing, whether it be good or bad*, Eccl. 12. 14.

5. Nay further, it is ſo unreaſonable a thing for a Sinner to refuſe the Goſpel, that the very Devils themſelves will come in againſt thee as well as *Sodom*, that damned Crue: May not they, I ſay, come in againſt thee, and ſay, O thou ſimple Man! O vile Wretch! that had not ſo much care of thy Soul, thy precious Soul, as the Beaſt hath of his Young, or the Dog of the very Bone that lyeth before him. Was thy Soul worth ſo much, and didſt thou ſo little regard it? Were the Thunder-claps of the Law ſo terrible, and didſt thou ſo ſlight them? Beſides, was the Goſpel ſo freely, ſo frequently, ſo fully tendred to thee, and yet haſt thou rejected all theſe things?

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for Devils, as he died for Man! And, Oh that the Gospel had been preached to us, as it hath been to thee! How would we have laboured to have closed in with it? But wo be to us, for we might never have it proffered; no, not in the least, tho we would have been glad of it. But you, you have had it proffered, preached and proclaimed unto you, *Prov.* 8. 4. Besides you have been intreated and beseeched to accept of it, but you would not. O simple Fools! That might have escaped Wrath, Vengeance, Hell-fire, and that to all Eternity, and had no heart at all to do it.

6. May not the Messengers of Jesus Christ also come in with a shrill and terrible Note against thy Soul, when thou standest at the Bar of God's Justice, saying, Nay, Thou ungodly One, how often hast thou been forwarned of this Day? Did we not sound an Alarum in thine Ears, by the Trumpet of God's Word day after day? How often didst thou hear us tell thee of these things? Did we not tell thee Sin would damn thy Soul? Did we not tell thee that without Conversion, there was no Salvation? Did we not tell thee, that they who loved their Sins should be damned at this dark and gloomy Day (as thou art like to be?) Yet did we not tell thee that God out of his Love to Sinners, sent Christ to dye for them, that they might (by coming to him) be saved? Did we not tell thee of these things? Did we not run, ride, labour and strive abundantly (if it might have been) for the good of thy Soul (tho now a damned Soul?) Did we not venture our Goods, our Names, our Lives? Yea, Did we not even kill our selves with our earnest Intreatings of thee to consider of thine Estate, and by Christ to escape this dreadful Day? O sad Doom! When thou shalt be forced, full sore against thy Will, to fall under the Truth of this Judgment, saying, *O how have*

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lated instruction, and how hath my Heart despised Reproof? (for indeed) *I have not obeyed the Voice of my Teachers, nor inclined mine Ear to them that instructed me*, Prov. 5. 11, 12, 13.

7. May not thy Father, thy Mother, thy Brother, thy Sister, thy Friend, &c. appear with Gladness against thee at the terrible Day? Saying, Oh thou silly Wretch! How rightly hath God met with thee? O how righteously doth his Sentence pass upon thee? Remember, thou wouldst not be ruled, nor perswaded in thy Life-time: As thou didst not care for us and our Admonitions then, so neither do we care for thy Ruine. Terror and Damnation now. No, but we will stand on God's side in sentencing of thee to that Portion which the Devils must be Partakers of. *The Righteous shall rejoyce when he seeth the Vengeance, he shall wash his Foot in the Blood of the Wicked*, Psal. 5. 8, 10. O sad! it is enough to make Mountains tremble, and the Rocks rend in pieces, to hear this doleful sound. Consider these things, and if thou wouldst be loath to be in this Condition, then have a care of living in sin now. How loath wilt thou be to be thrust away from the Gates of Heaven? And how loath wilt thou be to be deprived of the Mercy of God?

How unwillingly wilt thou set foot forward toward the Lake of Fire: Never did Malefactor so unwillingly turn off the Ladder, when the Halter was about his Neck, as thou wilt turn from God to the Devil, from Heaven to Hell, when the Sentence is passed upon thy Soul.

Oh! how wilt thou sigh and groan? How willingly wouldst thou hide thy self, and run away from Justice? But alas! As it is with them that are on the Ladder ready to be executed, so it will be with thee. They would fain run away, but there

as many Harlbard-men to ſtay them: And ſo the Angels of God will beſet thee round, I ſay, round on every ſide; ſo that thou mayſt indeed look, but run thou canſt not: *Thou mayſt wiſh thy ſelf under ſome great Rock or Mountain*, Rev. 6. 15, 16. But how to get under, thou knoweſt not.

Oh how unwilling wilt thou be to let thy Father go to Heaven without thee, thy Mother or Friends, &c. go to Heaven without thee? How willingly would'ſt thou hang on them, and not let them go? O Father! Cannot you help me? Mother, cannot you do me ſome good? O how loth am I to burn and fry in Hell, while you are ſinging in Heaven! But alas, the Father, Mother, or Friends reject them, ſlight them, and turn their Backs upon them, ſaying, *You would have none of Heaven in your Life-time, therefore you ſhall have none of it now: You ſlighted our Counſels then, and we ſlight your Tears, Cries and Condition now.* What ſayſt thou, Sinner? Will not this perſwade thine Heart, nor make thee bethink thy ſelf? This is now before thou fall into that dreadful Place, that fery Furnace. But O conſider how dreadful the Place it ſelf, the Devils themſelvs, the Fire it ſelf will be! And this at the end of all, here thou muſt lye for ever, here thou muſt fry for ever, and for ever. This will be more to thee than any Man with Tongue can expreſs, or with Pen can write: There is none that can, I ſay, by the ten thouſandth Part, diſcover the State and Condition of ſuch a Soul.

I ſhall conclude this then with a few Conſiderations of Encouragement.

1. Conſider (for I would fain have thee come in, Sinner) that there is way made by Jeſus Chriſt for them that are under the Curſe of God, to come to this comfortable and bleſſed State of *Lazarus*, I was ſpeaking of. See *Epheſ.* 2.

2. Conſider,

2. Consider, what Pains Christ Jesus took for the Ransoming of thy Soul from all the Curses, Thunder-claps, and Tempests of the Law; from all the intollerable Flames of Hell; from that Soul-sinking appearance of thy Person (on the Left hand) before the Judgment-Seat of Christ Jesus, from Everlasting Fellowship, with innumerable Companies of Yelling, and Soul-amazing Devils. I say, consider what Pains the Lord Jesus Christ took in bringing in Redemption for Sinners, from these things.

1. In that, *Though he were Rich, yet he became poor, that thou, through his poverty, might be made rich*, 2 Cor. 8. 9. He laid aside his Glory. Joh. 17. *and became a Servant*, Phil. 2. He left the company of Angels, and incountred with the Devil, *Luke* 4. *Mat.* 4. He left Heavens ease for a time, to lye upon hard Mountains, *Job.* 8. In a Word he became poorer than they that go with Flail and Rake; yea, than the very Birds or Foxes, and all to do thee good. Besides, consider a little of these unspeakable and intollerable Slightings and Rejections, and the manifold Abuses that came from Man upon him. How he was falsly accused, being a sweet, harmless, and undefiled Lamb. How he was undervalued, so that a Murtherer was counted less worthy of Condemnations than he. Besides, how they mocked him, spit on him, beat him over the head with Staves, had the hair pluck'd from his Cheeks. *I gave my Back to Smiters*, (saith he) *and my Cheeks to them that pluck'd off the Hair, I hid not my Face from shame and spitting.* His head crowned with Thorns, his hands pierced with Nails, and his Side with a Spear; together, with how they used him, Scourged him, and so miserably misusing him, that they had even spent him in a great measure before they did Crucifie him.

Insomuch, that there was another fain to carry h Cross.

Again, Not only this, but lay to heart a litt what he received from GOD his dear Father, thoug he were his dear and tender Son. First, in that h did reckon him the greatest Sinner and Rebel in th VVorld: For he laid the sins of Thousands, and Te Thousands, and Thousands of Thousands of Sinne to his Charge, *Isa.* 53. And caused him to drink th terrible Cup that was due to them all; and not onl so, but did delight in so doing: *For it pleased th Lord to bruise him.* God dealt indead with his Son, a *Abraham* would have dealt with *Isaac*, Ay, and more terribly by Ten thousand Parts. For he did not onl tear his Body like a Lyon, but made his Soul an Offering for Sin. And this was not done feignedly, but really (for Justice called for it, he standing in the room of Sinners) witness that horrible and unspeakable Agony that fell on him suddenly in the Garden, as if all the Vials of Gods unspeakable scalding Vengeance had been cast upon him all at once, and all the Devils in Hell had been broken loose from thence at once to destroy him, and that for ever; insomuch, that the very Pangs of Death seized upon him in the same hour. For, saith he, *My Soul is exceeding sorrowful and amazed, even unto Death*, Mark. 14. 33, 34.

VVitness also that strange Kind of Sweat that trickled down his most blessed Face, where it is said; *And he sweat, as it were great Drops, or Clodders of Blood, trickling down to the Ground.* O Lord Jesus! VVhat a Load didst thou carry! VVhat a Burthen didst thou bear of the Sins of the VVorld, and the VVrath of God! O thou didst not only bleed at Nose and Mouth, with the Pressure that lay upon thee, but thou wast so pressed, so loaden, that the

pure

pure Blood gushed through the Flesh and Skin, and so ran trickling down to the Ground. *And his Sweat was as it were great drops of Blood, trickling or falling down to the Ground*, Luk. 22. 44. Canst thou read this, O thou wicked Sinner, and yet go on in sin? Canst thou think of this, and defer Repentance one hour longer? O heart of Flint! yea, harder. O miserable Wretch! What Place in Hell will be hot enough for thee to have thy Soul put into, if thou shalt persist, or go on still to add Iniquity to Iniquity.

Besides, his Soul went down to Hell, *Psal.* 16. 10. *Acts* 2. 31. and his Body to the Bars of the Grave. And had Hell, Death, or the Grave been strong enough to hold him, then he had suffered the Vengeance of eternal Fire to all Eternity. But, O blessed Jesus! How didst thou discover thy Love to Man of thy thus suffering? And, O God the Father! How didst thou also declare thy Purity, and Exactness of thy Justice, in that, tho it was thine only, holy, innocent, harmless, and undefiled Son Jesus, that did take on him our Nature, and represent our Persons, answering for our sins, instead of our selves: Thou didst so wonderfully pour out thy Wrath upon him, to the making of him cry out, *My God, my God, why hast thou forsaken me?* And, O Lord Jesus! What a glorious Conquest hast thou made over the Enemies of our Souls, even Wrath, Sin, Death, Hell and Devils, in that thou didst wring thy self from under the Power of them all? And not only so, but hast led them Captive which would have led us Captive; and also hast received for us that glorious and unspeakable Inheritance, *That Eye hath not seen, nor Ear heard, neither hath it entred into the Heart of Man to conceive.* And also hast given them some discovery thereof through thy Spirit.

And now Sinner, together with this, consider,

Fourthly, That though Jesus Christ hath done all these things for Sinners, yet the Devils make it their whole Work, and continual Study, how they may keep thee and others from enjoying of these blessed Priviledges, that have been thus obtained for Sinners, by this sweet Jesus. He labours, I say,

First, To keep thee ignorant of thy State by Nature.

Secondly, To harden thy Heart against the ways of God.

Thirdly, To inflame thy Heart with Love to Sin, and the Ways of Darkness.

And *Fourthly*, To get thee to continue herein. For that is the way, he knows, to get thee to be a Partaker with him of flaming Hell-fire, even the same that he himself is fallen into; together with the rest of the wicked World, by reason of Sin: Look to it therefore.

But now, in the next place, a Word of Encouragement to you that are the Saints of the Lord.

1. Consider what an happy State thou art in, that hast gotten the Faith of the Lord Jesus into the Soul. (But be sure thou have it) I say, how safe, how sure, how happy art thou. For when others go to Hell, thou must go to Heaven, when others go to the Devil; thou must go to God; when as others go to Prison; thou must be set at liberty, at ease, and at Freedom; when others must roar for Sorrow of Heart, then thou shalt also sing for the Joy of Heart.

Secondly, Consider thou must have all thy well-spent Life to follow thee, instead of all thy Sins, and the glorious Blessings of the Gospel, instead of the dread-

readful Curses and Condemnations of the Law; the lessing of the Father, instead of a fiery Sentence om the Judge.

Thirdly, Let Dissolution come when it will, it can o thee no harm; for it will be but only a passage out a Prison into a Palace; out of a Sea of Troubles, o an Haven of Rest: out of a Croud of Enemies, o an innumerable Company of true, loving and faithl Friends; out of Shame, Reproach and Contempt, to exceeding great and Eternal Glory. For Death all not hurt thee with his Sting, nor bite thee with is Soul-murdering Teeth, but shall be a welcome Guest to thee, even to thy Soul, in that it is set to free hee from thy Troubles which thou art in whilst here n this World, dwelling in the Tabernacle of Clay.

Fourthly, Consider, However it goes with Friends nd Relations, yet it will go well with thee, *Eccl.* 8. 12.

However it goes with the Wicked, yet I know; Mark, yet I know, (saith he) that it shall go well with them that fear the Lord, that fear before him.

And therefore let this in the first place cause thee hearfully to exercise thy patience under all the Calamities, Crosses, Troubles and Afflictions that may ome upon thee; and by patient Continuance in well-oing, to commit both thy self, and thine Affairs nd Actions into the hands of God, through Jesus Christ, as to a faithful Creator, who is true in his Word, and loveth to give unto thee whatsoever he ath promised to thee.

And therefore to incourage thee, while thou art ere with comfort, to hold on for all thy Crosses n this thy Journey, be much in considering lace that thou must go into, so soon as dif- comes.

It must be into Heaven, to God the Judge of all to an innumerable Company of Angels, to the Spirits of just Men made perfect, to the General Assembly and Church of the First-born, whose Names are written in Heaven, and to Jesus (to the Redeemer) who is the Mediator of the New Covenant, and to the Blood of sprinkling, that speaks better things for thee than *Abel*'s did for *Cain*, Heb. 11. 22, 23, 24.

3. Consider, That when the time of the Dead that they shall be raised is come, then shall thy Body be raised out of the Grave, and be glorified, and be made like to Jesus Christ, *Phil.* 3. 21. O excellent Condition!

4. When Jesus Christ shall sit on the Throne of his Glory, you shall also sit with him, even when he shall sit on the Throne of his Glory. O will not this be glorious, that when Thousands, and Thousands of Thousands shall be arraigned before the Judgment-seat of Christ, then for them to sit with him upon the Throne, together with him to pass the Sentence upon the Ungodly, 1 *Cor.* 6. 2, 3. Will it not be glorious to enjoy those things that Eye hath not seen, nor Ear heard, neither hath entred into the Heart of Man to conceive?

Will it not be glorious to have this Sentence, *Come ye blessed of my Father, inherit the Kingdom prepared for you before the Foundation of the World?* Will it not be glorious to enter then with the Angels and Saints into that glorious Kingdom? Will it not be glorious for thee to be in Glory with them, while others are in unutterable Torments? O then! How will it comfort thee to see thou hast not lost that Glory; to think that the Devil hath not got thy Soul, that thy Soul should be saved, and that not from a little, but a great exceeding Danger; not with a little, but a great Salvation.

vation. O therefore let the Saints be joyful in Glory, Let them triumph over all their Enemies. Let them begin to sing Heaven upon Earth, triumph before they come to Glory, Salvation, even when they are in the midst of their Enemies, *For the Honour shall all his Saints have*, Psal. 149. 6, 7, 8, 9.

Verse 29. Abraham *said unto him, They have* Moses *and the Prophets, let them hear them.*

IN the Verses foregoing, you see there is a Discovery of the lamentable State of the poor Soul that dyes out of Christ, and the special Favour of God. And also, how little the glorious God of Heaven doth regard, and take notice of their most miserable Condition.

Now in this Verse, he doth magnifie the Word which was spoken to the People by the Prophets and Apostles, *They have* Moses *and the Prophets, let them hear them.* As if he should say, thou asketst me, that I should send *Lazarus* back again into the World, to preach to them that live there, that they might escape that doleful Place that thou art in: What needs that? Have they not *Moses* and the Prophets? Have they not had my Ministers and Servants sent unto them, and coming as from me; I sent *Enoch* and *Noah*, *Moses* and *Samuel*. I sent *David*, *Isaiah*, *Jeremiah*, *Ezekiel*, *Daniel*, *Hosea*, and the rest of the Prophets, together with *Peter*, *Paul*, *John*, *Matthew*, *James*, *Jude*, with the rest, *Let them hear them.* What they have spoken by Divine Inspiration, I will own, whether it be for the Damnation of those that reject, or the saving of them that receive their Doctrine. And therefore, what need have they that one should be sent unto them in another way?

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They have *Moses and the Prophets*, *Let them hear them*; Let them receive their Word, close in with the Doctrine declared by them. I shall not at this time speak any thing to that Word (*Abraham*) having touched upon it already; but shall tell you what is to be understood by these Words, *They have Moses and the Prophets, let them hear them.* The things that I shall observe from hence, are these. 1. That the Scriptures spoken by the Holy Men of God, are a sufficient Rule to instruct to Salvation, them that do assuredly believe and close in with what they hold forth. *They have Moses and the Prophets, let them hear them.* That is, if they would escape that doleful place, and be saved indeed from the intollerable Pains of Hell fire, as they desire, they have that which is sufficient to counsel them, *They have Moses and the Prophets*, let them be instructed by them; *Let them hear them*, 2 Tim. 3. 16, 17. *For all Scripture is given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness*; why, *that the Man of God may be perfect, throughly furnished to every good Work.*

Do but mark these Words, *All Scripture is profitable*: *All*, take it where you will, and in what place, you will: *All is profitable*, for what? *That the Man of God*, or he that is bound for Heaven, and would instruct others in their progress thither.

It is profitable to instruct him, in case he be ignorant; to reprove him, in case he transgress; to correct him, if he hath need of it; to confirm him, if he be wavering. It is profitable for Doctrine, and all this in a very righteous way, that the poor Soul may not only be helped, but throughly furnished, not only to some, but to all good Works. And when *Paul* would counsel *Timothy*, to stick close to the things that are sound and sure, presently he puts him

him upon the Scriptures, saying, *Thou hast from a Child known the Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus.* The Scripture holds forth God's Mind and Will of his Love and Mercy towards Man, and also the Creatures Carriage towards him from first to last; so if thou wouldst know the Love of God in Christ to Sinners, *Then search the Scriptures, for they are they that testifie of him.*

Wouldst thou know what thou art, and what is in thy Heart? Then search the Scriptures, and see what's written in them, *Rom.* 3. from 9. to 18. *Rom.* 1. 19. 30, 31, 32. *Jer.* 17. 9. *Gen.* 6. 5. *Chap.* 8. 21. *Eph.* 4. 18. with many others. The Scriptures, I say, they are able to give a Man perfect Instruction into any of the things of God, necessary to Faith and Godliness, if he hath but an honest Heart, seriously to weigh and ponder the several things contained in them. As to instance in things more particular for the further clearing up of this: And first, if we come to the Creation of the World.

Wouldst thou know somewhat concerning that? Then read *Gen.* 1. and 2. Chapters, and compare them with *Psal.* 33. at the 6. Also *Isa.* 66. 2. *Prov.* 8. towards the end.

Wouldst thou know whether he made them of something or nothing: Read *Heb.* 11. 3.

Wouldst thou know whether he put forth any Labour in making them, as we do in making things? Read *Psal.* 33. 2.

If thou wouldst know whether Man was made by God corrupt or upright, Read *Eccles.* 7. 26. *Gen.* 1. 10, 18, 25, 31.

Wouldst thou know where God did place Man after he had made him? Read *Gen.* 2. 15.

Wouldst

Wouldst thou know whether that Man did live there all this time or not? Then read *Gen.* 3. 23, 24.

If thou wouldst know whether Man be still in that State by Nature, that God did place him in? Then read *Eccl.* 7. 26. and compare it with *Rom.* 5. 16. and *Eph.* 2. 1, 2, 3. *God made Man upright, but he hath sought out many Inventions.*

If thou wouldst know whether Man were first beguiled, or the Woman, that God made an Help-meet for him, read *Gen.* 3. 6. and compare it with 1 *Tim.* 2. 14.

Wouldst thou know whether God looked upon *Adam*'s Eating the forbidden Tree to be Sin or no? Read *Rom.* 5. 12, 13, 14, 15. and compare it with *Gen.* 3. 17.

Wouldst thou know whether it were the Devil who beguiled them, or whether it was a natural Serpent, such as do haunt the desolate Places? Read *Gen.* 3. 12. with *Rev.* 20. 1, 2, 3.

Wouldst thou know whether that Sin be imputed to us? Read *Rom.* 5. 12, 13, 14, 15. and compare it with *Eph.* 2. 2.

Wouldst thou know whether Man was cursed for his Sin? Read *Gal.* 3. 10. *Rom.* 5. 15.

Wouldst thou know whether the curse did fall on Man, or on the whole Creation with him? Compare *Gen.* 3. 7. with *Rom.* 8. 20, 21, 22.

Wouldst thou know whether Man be defiled in every part of him, by the Sin he hath committed? Then read *Isa.* 1. 6.

Wouldst thou know Man's Inclination so soon as he is born? Read *Psal.* 58. 3. *The Wicked are estranged from the Womb, they go astray so soon as they be born.*

Wouldst thou know whether Man once fallen from God by Transgression, can recover himself by all he can do? Then read *Rom.* 3. 20, 23.

Wouldst thou know whether it be the desire of the Heart of Man by Nature, to follow God in his own way or no? compare *Gen.* 6. 5. and *Gen.* 8. 21. with *Hos.* 11. 7.

Wouldst thou know how Gods Heart stood affected towards Man before the World began? Compare *Eph.* 1. 4. with 2 *Tim.* 1. 9.

Would'd thou know whether sin were sufficient to draw Gods Love from his Creatures? Compare *Jer.* 3. 7. and *Micah.* 7. 18. with *Rom.* 5. 6, 7, 8.

Wouldst thou know whether God's Love did still abide towards his Creatures for any thing they could do to make him amends? then read *Deut.* 11. 5, 6, 7, 8.

Wouldst thou know how God cou'd still love his Creatures, and do his Justice no wrong? read *Rom.* 3. 24, 25, 26. *Being justified freely by his Grace, through the Redemption that is in Christ Jesus, whom God hath set forth to be a Propitiation for Sin, through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the Forbearance of God. To declare,* I say, *at this time his Righteousness, that he might be just, and the Justifier of him that believeth in Jesus.* That is, God having his Justice satisfied in the Blood and Righteousness, and Death of his own Son Jesus Christ for the Sins of poor Sinners, he can now save them that come to him, though never so great Sinners, and do his Justice no wrong, because it hath had a full and compleat Satisfaction given it by that Blood, 1 *Joh.* 1. 7, 8.

Wouldst thou know who he was, and what he was, that did out of his Love dye for sinners? then compare *Joh.* 3. 16, 17. *Rom.* 5. 8. with *Isa.* 9. 6.

Wouldst thou know whether this Saviour had Body of Flesh and Bones, before the World was or took it from the Virgin *Mary*? then read *Gal.* 4. 4.

Wouldst thou know, whether he did in that Body bear all our Sins, and where, then read 1 *Pet.* 2. 4. *Who bare our Sins, in his own Body on the Tree.*

Wouldst thou know whether he did rise again after he was Crucified, with the very same Body, then read *Luke* 24 at *ver.* 38, 39, 40, 41.

Wouldst thou know whether he did eat or drink with his Disciples after he arose out of the Grave then read *Luke* 24. 42. and *Acts* 10. 41.

If thou wouldst be perswaded of the Truth of this, that that very Body is now above the Clouds and Stars, read *Acts* 1. 9, 10, 11. and *Luke* 24. towards the end.

If thou wouldst know, that the *Quakers* hold an Error, that say the Body of Christ is within them; consider the same Scripture.

Wouldst thou know what that Christ that died for Sinners is so doing in that place whether he is gone? then read *Heb.* 7. 24.

Wouldst thou know who shall have Life by him read 1 *Tim.* 1. 14, 15. & *Rom.* 5. 6, 7, 8. which say Christ died for Sinners, for the ungodly.

Wouldst thou know whether they that live and die in their Sins, shall go to Heaven or not? Then read 1 *Cor.* 6. 10. *Rev.* 21. 8, 27. which saith, *They shall have their part in the Lake that burns with Fire and Brimstone.*

Wouldst thou know whether Man's Obedience will obtain that Christ should die for them, or save them? Then read *Mark* 2. 17. *Rom.* 5. 7.

Wouldst thou know whether Righteousness, Justification and Sanctification, doth come through the vertue of Christ's Blood? Compare *Rom.* 5. 9. with *Heb.* 12. 12.

Wouldst thou know whether a natural man can abstain from the outward Act of Sin against the Law meerly by a principle of Nature? Then compare well *Rom.* 2. 14. with *Phil.* 3. 6.

Would

Wouldst thou know whether a Man by Nature ay know something of the invisible Things of God? ompare seriously, *Rom.* 20, 21. with *Rom.* 2. 14, 15.

Wouldst thou know how far a Man may go on a Profession of the Gospel, and yet fall away? hen read *Heb.* 6. 4, 5, 6. *They may taste the good ord of God, and the Powers of the World to come: ey may taste the Heavenly Gift, and be Partakers of e Holy Ghost*, and yet so fall as never to be recover- or renewed again unto Repentance: See also ke 13.

Wouldst thou know how hard it is to go to Hea- n? Read *Mat.* 7. 13, 14. *Luke* 13. 24.

Wouldst thou know whether a Man by Nature be Friend to God, or an Enemy? Then read *Rom.* 5. . *Col.* 1. 21.

Wouldst thou know what, or who they are that all go to Heaven? Then read *John* 3. 3, 5, 7. and Cor. 5. 17. Also thou wouldst know what a sad ing it is for any to turn their Backs upon the Gos- l of Jesus Christ? Then read *Heb.* 10. 28, 29. and *ark.* 16. 16.

Wouldst thou know what is the Wages of Sin? hen Read *Rom.* 6. 23.

Wouldst thou know whither those do go, that die nconverted to the Faith of Christ? Then read *Psal.* 17. and *Isa.* 14. 9.

Reader, here might I spend many Sheets of Paper, ea, I might upon this Subject, write a very great ook, but I shall now forbear, desiring thee to be ery conversant in the Scriptures, *for they are they at will testifie of Jesus Christ*, John 5. 39. The reans were counted Noble upon this Account; *ese were more noble than those of* Thessalonica, *in as they received the Word with all readiness of Mind*; nd *searched the Scriptures dayly*, &c. *Acts* 17. 11. ut here let me give thee one Caution, that is, have a

care

a care that thou do not ſatisfie thy ſelf with a bare ſearch of them, without a real Application of him whom they teſtifie of, to thy Soul, leſt inſtead of faring better for thy doing this Work, thou doſt fare a great deal the worſe, and thy Condemnation be very much heightned in that, tho thou didſt read ſo often the ſad State of thoſe that dye in Sin, and the glorious Eſtate of them that cloſe in with Chriſt. yet thou thy ſelf ſhouldſt be ſuch a Fool as to loſe Jeſus Chriſt, notwithſtanding thy hearing and reading him plentifully of him.

They have Moſes *and the Prophets, let them hear them.*]

As if he ſhould ſay, What need have they, that one ſhould be ſent to them from the Dead? Have they not *Moſes* and the *Prophets*? Hath not *Moſes* told them the Danger of living in Sin? *Deut.*27. from *ver.* 15. to *ver.* 26. And *Chap.*28.15,16,17,18,19,20 *&c.* in the end of the Chapter: Alſo *Chap.*29.18,19, 20, 21. Hath he not there told them, what a ſad State theſe Perſons are in, that deceive themſelves with the Deceit of their *Hearts*, ſaying, They ſhall have Peace, though they follow their Sins, in theſe Words: *And when he heareth the Words of this Curſe, he bleſſeth himſelf in his heart, ſaying, I ſhall have peace tho I go on or walk in the imagination of my Heart, to add Drunkenneſs to Thirſt. The Lord will not ſpare that Man, but then the Anger of the Lord, and his Jealouſie ſhall ſmoke againſt him, and all the Curſes that are written in this Book ſhall lye upon him, and the Lord ſhall blot out his Name from under Heaven.*

Again, did not *Moſes* write of the Saviour that was to come afterwards into the World? *Deut.* 18. 18. Nay, have not all the *Prophets* from *Samuel* with all thoſe that follow after, propheſied, and foretold theſe things? Therefore what need have they that I ſhould work ſuch a Miracle, as to ſend

one

e from the Dead unto them? *They have* Moſes *and e Prophets, let them hear them.*

From whence obſerve again, That God doth ho-our the Writings of *Moſes* and the *Prophets* as much, y more, than if one ſhould riſe from the Dead: *ould not a People ſeek unto their God? What, ſeek for e Living among the Dead? To the Law, and to the ſtimonies* (ſaith God) *if they ſpeak not according to is Word, it is becauſe there is no light in them*, Iſa. 8. 9, 20. And let me tell you plainly, I do believe at the Devil knows this full well, which makes him bour to beget in the hearts of his Diſciples and Fol-owers, light Thoughts of them; and doth perſwade em, that even a Motion from their own beguiled Conſcience, or from his own wicked Spirit, is to be bſerved and obeyed before them: When the very poſtle of Jeſus Chriſt, tho he heard a Voice from he excellent Glory, ſaying, *This is my beloved Son*, c. Yet writing to the Churches, he commends the Writings of the *Prophets* before it, ſaying, *We have lſo a more ſure Word of the Prophets, unto which ye do well to take heed*, &c. 2 Pet. 1. 17, 18, 19. Now f thou doubteſt whether in that Place be meant the *criptures*, the Words of the *Prophets* or no; read ut the next Verſe, where he addeth for a certain Confirmation thereof, theſe Words: *Knowing this rſt, that there is no Propheſie of the Scriptures, of any rivate Interpretation: for Propheſie came not in old ime by the Will of Man, but holy Men of God ſpake as ey were moved by the Holy Ghoſt.*

And therefore, what a ſad thing is it for thoſe that o about to diſown the Scriptures. I tell you how-ver they may ſlight them now, yet when they come nto Hell, they will ſee their Folly: *They have* Moſes *nd the Prophets, let them hear them.*]

Further,

Further, Who are they that are tossed too and fr with the several Winds of Doctrine that have be broached in these Days, but such for the most pa as have had a light Esteem of the Scriptures; for t Ground of Error (as Christ saith) is because th know not them, *Mark* 12. 24. And indeed, it is j with God to give them over to follow their own d blinded Consciences, to be led into Errors, that th might be damned into Hell, who did not believe t the things contained in the Scripture were the Tru that they might be saved and go to Heaven. I c not well tell how to have done speaking for, and the Scriptures side, only this I consider, *A Word enough to the Wise*; and therefore I shall commit the things into the Hands of them that are of God: a as for the rest, I shall say to them, rather than G will save them from Hell with the Branch of his ho Word, if they had a thousand Souls apiece, G would destroy them all; *for the Scriptures cannot broken*, John 10. 35.

Verse 30. *And he said, Nay, Father* Abraha *but if one went unto them from the Dead, th would repent.*

THE Verse before, you know, as I told you, was part of an Answer to such as lose the Souls; so is it a Vindication of the Scriptures of *Mo* and the *Prophets*, *They have* Moses *and the Prophets, them hear them.*

Now this Verse is an Answer to what was said the former; and such an one as hath in it a R jection of the former Answer. *Nay, Father* Abr ham, Nay, saith he, do not say so, do not put the off with this; *send one from the Dead*, and the there will be some Hopes. 'Tis true, thou speake

the Scripture, of *Moſes* and the Prophets, and yeſt, *Let them hear them*; but theſe things are not well as I could wiſh, I had rather thou wouldſt nd one from the Dead. In theſe Words therefore, *ay, Father Abraham*, there is a Repulſe given. lay, let it not be ſo; Nay, I do not like of that nſwer: Here *Moſes* and the *Prophets*; the ſame xpreſſion is uſed by Chriſt, Luke 13. 2, 3. *Think you ot they upon whom the Tower of* Siloe *fell, were ſinners above others? I tell you nay, for except ye repent, e ſhall all likewiſe periſh.* So here, *Nay, Father Abraham*, &c.

By this Word, *Nay*, therefore is ſignified a Rejecting the firſt Anſwer.

Now obſerve, I pray you, the Reaſon why he ays nay, is, becauſe God doth put over all thoſe hat will be ſaved, to obſerve and receive the Truth contained in Scripture, and believe that. To ave a high Eſteem of them, and to love and ſearch hem, as Chriſt ſaith, *Search the Scriptures——— for they are they which teſtifie of me*, John 5. 39. But the Damned ſay, *Nay*, as if he had ſaid, This is the Thing; to be ſhort, my Brethren are Unbelievers, and do not regard the Word of God, I know it by my ſelf, for when I was in the World, it was ſo with me; many a good Sermon did I hear, many a time was I admoniſhed, deſired, intreated, beſeeched, threatned, forewarned of what I now ſuffer: But alas! I was ignorant, ſelf-conceited, ſurly, obſtinate, and rebellious. Many a time the Preachers told me, Hell would be my Portion, the Devil would wreck his Malice on me, God would pour on me his ſore Diſpleaſure: but he had as good have preached to the Stock, to the Poſt, to the Stones I trod on; his Words rang in mine Ears, but I kept them from my Heart. I remember he alledged many a Scripture, but thoſe I valued not; the

the Scriptures, thought I, what are they? A dea Letter, a little Ink and Paper, of three or four shi lings Price. Alas! what is the Scripture? Give m a Ballad, a new Book, *George* of Horse-back, or *Be vis* of *Southampton*, give me some Book that teache curious Arts, that tells of old Fables; but for the hol Scriptures I cared not. And as it was with me then so it is with my Brethren now; we were all in on Spirit, loved all the same Sins, slighted all the sam Counsels, Promises, Encouragements and Threatning of the Scripture; and they are still as I left them, sti in Unbelief, still provoking God, and rejecting goo Counsel, so hardned in their ways, so bent to follow sin, that let the Scriptures be shewed to them daily let the Messengers of Christ preach till their Heart ake, till they fall down dead with Preaching, they will rather trample it under foot, and swine-like rent them, then close in with those gentle and blessed Proffers of the Gospel.

Nay, Father Abraham, *but if one should rise from the Dead, they would repent. Though they have* Moses *and the Prophets*, (the Scriptures) they will not repent and close in with Jesus Christ, though the Scriptures do witness against them. If therefore there be any good done to them, they must have it another way. I think, saith he, it would work much on them *if one should rise from the Dead.* And this Truth indeed is so evident, that ungodly ones have a light esteem of the Scriptures, that it needs not many strong Arguments to prove it, being so evidently manifested by their every Days Practice, both in Words and Actions, almost in all things they say and do. Yet for the Satisfaction of the Reader, I shall shew you by a Scripture or two (though I might shew many) that this was, and is true with the generality of the Word. See

the

the Words of *Nehemiah* in his ninth Chapter concerning the Children of *Israel*, who, though the Lord afforded them Mercy upon Mercy, as it is from Verse nineteen to Verse twenty five; yet Verse twenty six, saith he, *Nevertheless they were Disobedient for all thy Goodness towards them, and rebelled against thee* (but how?) *and cast thy Law behind their Back: Slew the Prophets which testified against them, to turn them to thee, and they wrought great Provocations.* Observe, *First*, They sinned against Mercy. And then, *Secondly*, they slighted the Law, or Word of God. *Thirdly*, They slew the Prophets that declared it unto them. *Fourthly*, The Lord counts it a great Provocation. See *Heb.* 3. from *Ver.* 10. to *Ver.* 19. And see *Zach.* 7. 11, 12. *But they refused to hearken* (saith he there of the Wicked) *and pulled away their Shoulders, and stopped their Ears, that they should not hear the Law. Yea, they made their Hearts hard as an Adamant Stone, lest they should hear the Law, and the Words which the Lord of Hosts sent unto them by his Spirit in the former Prophets*, &c. Mark, I pray you, here is also,

First, a Refusing to hearken to the Words of the Prophets.

Secondly, That they might so do, they stoped their Ears.

Thirdly, If any thing was to be done, they pulled away their Shoulder.

Fourthly, To affect this, they labour to make their *Hearts* hard as an Adamant Stone.

Fifthly, And all this, lest they should hear and close in with Jesus, and live, and be delivered from the Wrath to come. All which things do hold out an unwillingness to submit to, and embrace the Words of God, and so Jesus Christ, which is testified of by them. Many other Scriptures I might bring in for Confirma-

tion of the thing, as that in *Amos* 7. 12, 13. al
2 *Sam.* 2. 24, 25. 2 *Chron.* 25. 15, 16. *Jer.* 7. 2
24, 25, 26, 27. and Chap. 16. 12. Read also ser
ously that saying, in 2 *Chron.* 36. 15. where he sait
And the Lord God of their Fathers sent unto them by h
Messengers rising up betimes, because he had Compass
on his People, and on his Dwelling-place. And did the
make them welcome? No, *But mocked the Messenger*
of God, and despised his Words; And was that all: No
they misused his Prophets. How long? *until the wra*
of the Lord arose against them: Till there was no Remed
See also *Jer.* 29. 19. *Chap.* 25. 3, 4, 5, 6, 7. *Lu*
11. 49.

And besides, the Conversion of almost all Me
doth bear Witness to the same, both Religious an
Prophain Persons, in that they daily neglect, reje
and turn their Backs upon the plain Testimony of th
Scriptures.

As, 1. Take the Threatnings laid down in ho
Writ, and how are they disregarded? There ar
but a few Places in the Bible, but there are Threa
nings against one sin or other; against Drunkard
Swearers, Lyars, proud Persons, Strumpets, Whore
mongers, Covetous, Railers, Extortioners, Thieve
lazy Persons; in a Word, all manner of sins are re
proved, and without Faith in the Lord Jesus, ther
is a sore Punishment to be executed on the Commit
ters of them; and all this made mention of in th
Scriptures.

But for all this, how thick, and by heaps do the
Wretches walk up and down our *Streets?* Do bu
go into the Ale houses, and you shall see almost e
very Room besprinkled with them, so foaming ou
their own shame, that it is enough to make the Hea
of a *Saint* to tremble, insomuch that they woul
not be bound to have any *Society* with them any lo
whi

while for all the World. For as the ways of the God-
y are not liked of by the Wicked, even *so the Ways*
f the Wicked are an Abomination to the Just, Prov. 29.
7. Psal. 120. 5, 6.

The Scriptures say, *Cursed is the Man that trusteth*
Man, that maketh Flesh his Arm, and whose Heart
departeth from the Lord, Jer. 17. 5.

And yet how many poor Souls are there in the
World, that stand in so much Awe and dread of Men,
nd do so highly esteem their Favour, that they will
ther venture their Souls in the Hands of the Devil
ith their Favour, than they will fly to Jesus Christ
r the Salvation of their Soul? Nay, though they
e convinced in their Souls, that the Way is the Way
f God; yet how do they labour to stifle Conviction,
nd turn their Ears away from the Truth, and all be-
use they will not lose the Favor of an opposite
eighbour? Oh! I dare not for my Master, my
rother, my Landlord, I shall lose his Favour, his
ouse of Work, and so decay my Calling. O! saith
nother, I would willingly go in this way; but for my
ther, he chides and tells me, he will not stand my
iend when I come to want; I shall never enjoy a
enny-worth of his Goods; he will disinherit me.
nd I dare not, saith another, for my Husband, for
e will be a railing, and tells me, he will turn me out
Doors, he will beat me, and cut off my Legs. But
tell you, if any of these, or any other things be so
evalent with thee now, as to keep thee from seek-
g after Christ in his ways; they will also be so pre-
lent with God against thee, as to make him cast off
y Soul, because thou didst rather trust Man than
od; and delight the embracing of Man rather than
the Favour of the Lord.

2. Again, the Scriptures saith, *He that being often reproved, hardneth his Neck, shall suddenly be destroyed, and that without remedy*, Prov. 29. Yet many are so far from turning, though they have been convinced of their wretched State a hundred times, that when Convictions or Trouble for Sin comes on their Consciences, they go on still in the same Manner, resisting and choaking the same though remediless Destruction be hard at their Heels.

3. Again, Thou hast heard say, *Unless a Man be born again, he cannot enter into the Kingdom of Heaven*, John 3. 3. 5, 7. And yet thou goest on in a natural State, an unregenerate Condition; Nay thou dost resolve never to turn nor be changed though Hell be appointed on purpose to swallow up such, *Isa.* 14. 9. *Psal.* 9. 17. *The Wicked shall be turned into Hell, and all the Nations that forget God.*

4. Again, the Scripture saith plainly, That *he that loveth and maketh a Lie, shall have his part in the Lake that burneth with Fire and Brimstone*, Rev. 21. 8, 27. And yet thou art so far from dreading it, that it is thy Delight to jest and jeer and lie for a Penny, or two Pence, or six Pence Gain. And also if thou canst make the rest of thy Companions merry, by telling things that are false of them that are better than thy self, thou dost not care a Straw: Or if thou heareſt a Lie from, or of another, thou wilt tell it, and swear to the Truth of it. O miserable!

5. Thou hast heard and read, That *he that believes not, shall be damned*, Mark. 16. 16. And that *all Men have not Faith*, 2 Thess. 3. 2. and yet thou dost so much disregard these things, that it is like thou didst scarce ever so much as examine se-

ously whether thou wert in the Faith or no; but dost ontent thy self with the Hypocrites hope, which at he last God will cut off, and count it no better than he Spiders Web, *Job* 8. 13, 14. or the House that builded on the Sands, *Luk.* 6. 49. Nay, thou perdventure dost flatter thy self, and thinkest that thy aith is as good as the best of them all; when, alas oor Soul, thou mayst have no saving Faith at all; hich thou hast not, if thou beest not born again and ade a new Creature, 2 *Cor*, 2. 17.

6. Thou hast heard, That *he that neglects God's reat Salvation, shall never escape his great Damnation.* eb. 2. 3. compared with *Luke* 14. 24. and *Rev.* 14. 9, 20. And yet when thou art invited, intreated, nd beseeched to come in (*Luk.* 14. 17, 18. 2 *Cor.* 5. 9, 20. *Rom.* 12. 1.) thou wilt make any Excuse to rve the turn. Nay, thou wilt be so wicked as to ut off Christ time after time, notwithstanding he so freely proffered to thee; a little Ground, a few Oxen, a Farm, a Wife, a two penny Matter, a Play; ay, the Fear of a Mock, a Scoff, or Jeer, is of greatweight to draw thee back, than the Salvation of y Soul to draw thee forward.

7. And thou hast heard, That *whosoever will be Friend of the World, is the Enemy of God*, Jam. 4. 4. ut thou regardest not these things, but contrarise, rather than thou wilt be out of the Friendship nd Favour of this World, thou wilt sin against thine wn Conscience, and get thy self into Favour by wning and flattering of the World. Yea, rather an thou wilt go without it, thou wilt dissemble, lie, ckbite thy Neighbour, and an hundred other tricks ou wilt have.

8. You have heard that the Day of Judgment is near, in which you and I, all of us must appear before the Tribunal of Jesus Christ, and there be made to give an account to him that is ready to judge the Quick and the Dead; even of all that ever we did, yea, of all our sins in Thought, Word and Deed, and shall certainly be damned for them too, if we close not in with our Lord Jesus Christ, and what he hath done and suffered for eternal Life, and that not notionally, or traditionally, but really and savingly, in the Power, and by the Operation of the Spirit through Faith. (*Eccl.* 11. 9, 12, 14. *Heb.* 9. 27. *Acts* 10. 42. *Acts* 17. 30, 31. 2 *Cor.* 5. 10. *Rev.* 20. 12.) *And I saw the Dead, small and great, stand before God, and the Books were opened, and another Book was opened which is the Book of Life, and the Dead were judged out of those things that were written in the Books.* There is the Book of the Creatures, the Book of Conscience, the Book of the Lords Remembrance, the Book of the Law, the Book of the Gospel. (*Rom.* 1. 20. compare with *Rom.* 2. 12, 15. *Rev.* 6. ver. 19. *John* 12. 48.) *Then shall he separate them one from another as a Shepherd divideth his Sheep on the Right-hand, and the Goats on his Left*: (Mat. 25. 30, 31, 32.) *And shall say to them on his Right-hand, Come ye Blessed*, ver. 34. *But to the other, go, or depart ye Cursed*, ver. 41. Yet, notwithstanding the Scriptures do so plainly and plentifully speak of these things, alas! who is there that is weaned from the World, and from their Sins and Pleasures, to fly from the Wrath to come? *Mat.* 3. 7. Notwithstanding the Scripture saith also, *That Heaven and Earth shall pass away, rather than one Jot or one Tittle of the Word shall fail, till all be fulfilled*, they are so certain, *Luke* 22. 27.

But leaving the Threatnings, let us come to the Promises, and speak somewhat of them, and you may see how light Men make of them, and how little they set by them, notwithstanding the Mouth of the Lord hath spoken them.

As first, *Turn ye Fools, ye Scorners, ye simple Ones, at my Reproof, and behold, I will pour out my Spirit unto you*, Prov. 1. 23. And yet Persons had rather be in their foolishness and scorning still, and had rather embrace some filthy Lust, than the Holy, undefiled, and blessed Spirit of Christ, thorow the promise, tho' by it, as many as receive it, *are sealed unto the day of Redemption*, Eph. 4. 30. And although he that lives and dies without it, is none of Christs, *Rom.* 8. 9.

2. God hath said, if thou do but come to him in Christ, *Though your Sins be as red as Scarlet, they shall be as white as Snow; and he will by no means cast thee away*, (compare *Isa.* 1. 18. with *Joh.* 6. 27.) yet poor Souls *will not come to Christ that they might have Life*, (John 5. 41.) but rather, *after their hardness and impenitent Heart, Treasure up unto themselves Wrath against the day of Wrath, and Revelation of the righteous Judgment of God*, Rom. 2. 4, 5, 6.

3. Christ Jesus hath said in the word of Truth, That if any man will serve and follow him, *Where he is, there shall also his Servant be*, Joh. 12. 16. but yet poor souls choose rather to follow Sin, Satan, and the World, though their Companions be Devils, and damned Souls for ever, *Mat.* 25. 41.

4. He hath also said, *Seek first the Kingdom of God, and all other things shall be added.* But let who so will seek after the Kingdom of Heaven, first for them; For they will take the first time while time serves to get the things of this Life. And if it be so, that they must needs seek after

Heaven, or else be damned, they will stay till they have more leisure, or till they can better attend to it; or till they have other things handsome about them; or till they are older; when they have little else to do; or when they come to be sick, and to die. Then, Lord have Mercy upon them! though it be ten thousand to one but they perish for ever.

For commonly the Lord hath this way to deal with such sinners who put him off when he is striving with them, *either to laugh at their Calamity, and mock when their fear cometh*, (Prov. 1. 26. 28.) or else send them to the Gods they have served, which are the Devils, *Judg.* 10. 13. 14. *Go to the Gods you have served, and let them deliver you*, (saith he;) compare this with *John* 8. 44.

5. He hath said, *There is no man that forsaketh Father, or Mother, Wife, or Children, or Lands for his sake, and the Gospel, but shall have an hundred-fold in this World, with Persecutions, and in the World to come Life everlasting*, Mark. 10. 29, 30.

But men for the most part, are so far off from believing the certainty of this, they will scarce lose the earning of a Penny to hear the Word of God, the Gospel of Salvation. Nay, they will neither go themselves, nor suffer others to go (if they can help it) without threatning to do them a mischief, if it lie in their way: Nay further, many are so far from parting from any worldly gain, for Christ's sake and the Gospel, that they are still striving, by hook and crook, as we say, by swearing, lying, cozening, stealing, covetousness, extortion, oppression, forgery, bribery, flattery, or any other way to get more, though they get together with these, death, wrath, damnation, *Hell*, the *Devil*, and all the Plagues that God can pour upon them.

And

And if any do not run with them to the same excess of riot, but rather for all their Threats, will be so bold and careless (as they call it) as to follow the ways of God; if they can do no more, yet they will whet their Tongues like a Sword to wound them, and do them the greatest mischief they can, both in speaking against them to Neighbours, to Wives, to Husbands, to Landlords, and raising false reports of them. But let such take heed, lest they be in such a state and woful condition as he was in, who said in vexation and anguish of Soul, *One drop of Cold Water to cool my Tongue.*

Thus might I add many things out of the holy Writ, both Threatnings and Promises, besides these heavenly Counsels, loving Reproofs, free Invitations to all sorts of sinners both old and young, rich and poor, bond and free, wise and unwise. All which have been, now are, and it is to be feared, as long as this World lasts, will be trampled under the feet of those Swine, (I call them not men) who will continue in the same. But take a review of some of them.

1. *Counsel.*

What heavenly Counsel is that where Christ saith, *Buy of me Gold tried in the Fire, that thou mayest be rich, and white Rayment that thou mayest be cloathed, that the shame of thy Nakedness do not appear*, Rev. 3. 17, 18. Also that, *How every one that thirsteth, come to the Waters: Yea come, buy Wine and Milk without Money and without Price*, Isa. 55. 1. *Hear and your Souls shall live*, ver. 3. *Lay hold of my strength, that you may make peace with me, and you shall make peace with me*, Isa. 27. 5.

2. Instruction.

What Instruction is here!

Hear Instruction and be wise, and refuse it not. Blessed is the Man that heareth me, (saith Christ) *watching dayly at my Gates, waiting at the Posts of my Doors: For whoso findeth me, findeth Life, and shall obtain favour of the Lord,* Prov. 8. 32, 33, 34, 35. *Take heed that no Man deceive you by any means. Labour not for the meat that perisheth, but for that which endureth unto everlasting Life,* Joh. 6. 27. *Strive to enter in at the strait Gate,* Luke 13. 24. *Believe on the Lord Jesus, and thou shalt be saved,* Acts 16. 31. *Believe not every Spirit, but try the Spirits. Quench not the Spirit. Lay hold on Eternal Life. Let your Light so shine before Men, that they may see your good Works, and glorifie your Father which is in Heaven,* Mat. 5. 16. *Take heed and beware of Hypocrisie; watch and be sober. Learn of me,* (saith Christ) *Come unto me.*

3. Forewarning.

What forewarning is here!

Because there is Wrath, beware; lest he take thee away with his stroke, then a great Ransom cannot deliver thee. Job. 36 18. *Be ye not mockers, lest your bands be made strong, for I have heard from the Lord God of Hosts, a Consumption even determined on the whole Earth,* Isa. 28. 22. *Beware therefore, lest that come upon you that is written: Behold, ye despisers, and wonder and perish. For behold, I work a Work in your days which ye shall in no wise believe, tho' a man declare it unto you,* Acts 13. 40, 41. *Let him that thinketh he*

standeth,

ſtandeth, take heed leſt he fall, 1 Cor. 10. 12. *Watch and Pray, leſt you enter into temptation*, Luk. 22.40. *Let us fear therefore, leſt a promiſe being made, or leſt us, of entring into his reſt, any of you ſhould ſeem to come ſhort of it*, Heb. 4. 1. *I will therefore put you in remembrance, though you once knew this, how that the Lord having ſaved the People out of Ægypt, afterward deſtroyed them that believed not*, Jude 5. *Hold faſt that thou haſt let no man take thy Crown*, Rev. 3. 11.

4. Comfort.

What Comfort is here!

He that cometh unto me, I will in no wiſe caſt out, John 6. 37. *Come unto me all ye that labour, and are heavy laden, and I will give you reſt*, Mat. 11. 28. *Be of good chear, thy ſins are forgiven thee. I will never leave thee, nor forſake thee*, (for) *I have loved thee with an everlaſting love*, Jer. 13. 3. *I lay down my Life for my ſheep. I lay down my life that they might have life, I am come that they might have life, and that they might have it more abundantly. I have heard thee in a time accepted, and in the day of Salvation have I ſuccoured thee*, 2 Cor. 6. 2. *Though their Sins be as Scarlet, they ſhall be as white as Snow; though they be as Crimſon they ſhall be as Wool. For I have blotted out as a thick Cloud thy Tranſgreſſions, and as a Cloud thy Sins; return unto me, for I have redeemed thee*, Iſa. 44. 22.

5. Grief to thoſe that fall ſhort.

O ſad Grief!

How have I hated inſtruction, and mine Heart deſpiſed Reproof, and have not obeyed the Voice of my Teachers.

Teachers, nor inclined mine Ear to them that instructed me, Prov. 7.11.12,13. *They shall curse their King and their God, and look upward. And they shall look to the Earth, and behold Trouble and Darkness, and dimness of anguish: And they shall be driven into darkness*, Isa.8. ver. 21. 22. *He hath dispersed abroad, he hath given to the poor, his Righteousness endureth for ever.——The Wicked shall see it, and be grieved, he shall gnash with his Teeth, and melt away; the desire of the Wicked shall perish*, Psal. 112. 9, 10.

There shall be weeping, when ye shall see Abraham, Isaac *and* Jacob, *and all the Prophets in the Kingdom of Heaven, and your selves thrust out*, Luk. 13. 26,27, 28, all which things are slighted by the World.

Thus much in short touching this. That ungodly men undervalue the Scriptures, and give no credit to them, when the Truth that is contained in them is held forth in simplicity unto them, but rather cry out, *nay, but if one should rise from the dead*, then they think something might be done; when alas, though signs and wonders are wrought by the hands of those that preach the Gospel, those poor Creatures would never the sooner convert, though they suppose they should, as is evident by the carriages of their fore-runners, who albeit, the Lord Jesus Christ himself did confirm his Doctrine by miracles, as opening blind Eyes, casting out of Devils, and raising the Dead, they were so far from receiving either him, or his Doctrine, that they put him to death for his pains, tho' he had done so many miracles among them; yet they believed not in him, *John* 12. 37. But to pass this, I shall lay down some of the grounds of their rejecting and undervaluing the Scriptures, and so pass on.

1. Because they do not believe that they are the Word of God, but rather suppose them to be the In-

vention

ventions of men, written by some Politicians, on purpose to make poor ignorant people to submit to some Religion and Government. Though they do not say this yet their practices testifie the same; as he that when he hears the words of the Curse, yet blesseth himself in his heart, and saith he shall have Peace, tho God saith he shall have none, *Deut.* 29. 18, 19, 20. And this must needs be, for, did but men believe this, that it is the Word of God, then they must believe that he that spake it, is true, therefore shall every Word and Title be fulfilled. And if they come once to this, unless they be stark mad, they will have a care how they do throw themselves under the lash of Eternal Vengeance. For the reason why the *Thessalonians* received the Word, was, because they believed it was the Word of God, and not the Word of Man, which did effectually work in them by their thus believing, 1 *Thess.* 2. 13, 14. *When ye received the Word which ye heard of us*, saith he, *ye received it not as the Word of Man, but (as it is indeed) the Word of God, which effectually worketh in you that believe.* So that did a man but receive it in hearing, or reading, or meditating, as it is the Word of God, they would be converted. *But the Word preached doth not profit, not being mixed with Faith in them that hear it*, Heb. 4. 1, 2.

2. Because they do not indeed see themselves by Nature, Heirs of that exceeding Wrath and Vengeance that the Scriptures testifie of. For did they but consider what God intends to do with those that live and die in a natural State, it would either sink them into despair, or make them fly for Refuge to the hope that is set before them. But if there be never such Sins committed, and never so great Wrath denounced, and the time of Execution be never so near; yet if the party that is guilty be senseless,

senſleſs and altogether ignorant thereof, he will be careleſs, and regards it nothing at all. And that Man by nature is in this condition, it is evident. For take the ſame Man that is ſenceleſs, and ignorant of that miſery he is in by nature; I ſay, take him at another time when he is a little awakened, and then you ſhall hear him roar, and cry out ſo long as trouble is upon him, and a ſence of the Wrath of God hanging over his Head; *Good Sirs, what muſt I do to be ſaved?*

Though the ſame Man at another time (when his Conſcience is fallen aſleep, and grown hard) will lie like the *Smith*'s Dog at the foot of the Anvil, though the fire-ſparks fly in his Face. But as I ſaid before, when any one is a little awakened. O what work will one Verſe, one Line, nay, one word of Holy Scriptures make in his Heart! He cannot eat, ſleep, work, keep company with his former Companions; and all becauſe he is afraid that the damnation ſpoken of in Scripture, will fall to his ſhare, like *Balaam*, who ſaid, *I cannot go beyond the Word of the Lord*, Numb. 22. 18. So long as he had ſomething of the Word of the Lord with Authority, Severity, and Power on his Heart: but at another time he could teach *Balak to caſt a ſtumbling-block before the Children of Iſrael*, Rev. 2. 14.

3. Becauſe the carnal Prieſts do tickle the Ears of their hearers with vain Philoſophy and Deceit, and thereby hardens their Hearts againſt the Simplicity of the Goſpel and Word of God, which things the Apoſtle admoniſhed thoſe that have a mind to cloſe in with Chriſt to avoid: *Col.* 2. 8. ſaying. *Beware leſt any man* (be he what he will) *ſpoil you, through Philoſophy and vain Deceit, after the Traditions of Men, and Rudiments of the World, and not after Chriſt.* And you who muzzle up your People in Ignorance with *Ariſtotle*, *Pluto*, and the reſt of the heatheniſh Philoſophers

Philosophers, and preach little, if any thing of Christ rightly. I say unto you, that you will find you have sinned against God, and beguiled your Hearers, when God shall in the Judgement-day, lay the cause of the Damnation of many Thousands of Souls to your Charge, and say, *He will require their Blood at your Hands*, Ezek. 33. 6.

4. Another Reason why the Carnal unbelieving World do so slight the Scriptures, the Word of God, is because the Judgment spoken of in the Scripture, is not presently executed on the Transgressors. *Because sentence against an evil Act, is not speedily executed, therefore the Hearts of the Sons of Men are wholly set in them to do evil*, Eccles. 8. 11. Because God doth not presently strike the poor Wretch as soon as he sins, but waits, and forbears, and is patient; Therefore the World judging God to be unfaithful, go to it again and again, and every time grow harder and harder, till at last God is forced, either to stretch out his mighty Power to turn them, or else send Death with the Devil and Hell to fetch them. *Thou thoughtest* (saith God) *that* I *was altogether such an one as thy self, but* I *will reprove thee and set them in order before thy Face. Now, consider this, ye that forget God, lest* I *tear you in pieces, and there be none to deliver*, Psal. 50. 20, 21.

5. Another Reason why the blind World do slight the Authority of Scripture, is, because they give ear to the Devil, who through his subtilty casteth false Evasions, and corrupt Interpretations on them, rendring them not so point-blank the mind of God, and a Rule for direction to poor Souls, perswading them that they must give Ear and way to something else besides, and beyond that: Or else he labours to render it vile and contemptible, by perswading them that it is a dead

Letter

Letter, which indeed they know not what they say, nor whereof they affirm. For the Scripture is not so dead, but that the knowledge of it is able to make any man wise unto Salvation through Faith and Love, which is in Christ Jesus, 2 *Tim.* 3. 15. And is profitable for instruction, reproof, and correction in Righteousness, that the man of God may be throughly furnish'd to all good works, *ver.* 17.

And where it is said, the Letter killeth, he meaneth the Law, as it is the Ministration of Damnation, or a Covenant of Works, and so indeed it doth kill, and must do so, because it is just, forasmuch as the party that is under the same, is not able to yield to it a compleat and continual obedience. But yet I will call *Peter* and *Paul* to Witness, that the Scriptures are of a very glorious concernment, in as much as in them is held forth to us the way of Life; and also, in that they do administer good ground of hope to us, Rom. 15. 4. *For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scripture, might have hope.* And again, *Rom.* 16. 25. 26. *Now to him that is of power to establish you according to my Gospel, and the preaching of Jesus Christ; according to the Revelation of the Mystery which was kept hid since the World began, but now is made manifest, and by the Scriptures of the Prophets, according to the Commandment of the Everlasting God, made known to all Nations for the Obedience of Faith.* And therefore, whosoever they be that slight the Scriptures, they slight that which is no less than the Word of God: and they who slight that, slight him that spake it; and they that do so, let them look to themselves, for God will be revenged on such. Much more might be said to this thing, but I would not be tedious.

A word or two more, ſo I have done with this. Conſider the danger of ſlighting the words of the Prophets or Apoſtles, whether they be correction; reproof; admonition, forewarning, or the bleſſed invitations and promiſes contained in them.

1. Such Souls do provoke God to Anger, and to execute his vengeance on them. *They refuſed to hearken, they pulled away their Shoulders, they ſtopped their Ears, leſt they ſhould hear the Law, and they made their Hearts as an Adamant ſtone, that they might not hear the Law, and the words that were ſpoken to them by his Spirit in the former Prophets: Therefore came a great wrath upon them,* Zach. 7. 11, 12.

2. God will not regard them in their Calamity. *Becauſe I called, and ye refuſed, I ſtretched out my hand, and no man regarded, but ſet at nought all my Counſels, and would have none of my reproof: I alſo will laugh at your Calamities, and mock when your fear cometh. When their fear cometh as Deſolation, and their deſtruction like a Whirlwind. Then ſhall they call, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me,* Prov. 1. 25, 26, 27.

4. God doth commonly give up ſuch men to deluſions to believe lies. *Becauſe they received not the love of the Truth, that they might be ſaved, therefore God ſhall ſend them ſtrong Deluſions, that they ſhould believe a Lie, that they all might be damned,* 2 Theſſ. 2. 11, 12.

4. In a word, they that do continue to reject and ſlight the Word of God, they are ſuch, for the moſt part, as are ordained to be damned. Old *Eli* his Sons not hearkning to the voice of their Father, reproving them for their Sins, but diſobeying his voice, it is ſaid, *It was becauſe the Lord would ſlay them,* 1 Sam. 2, 15. Again ſee in 2 *Chron.* 25. 15, 16. *Amaziah* having ſinned againſt the Lord, he ſends to him

him a Prophet to reprove him; but *Amaziah* saith, *Forbear, wherefore ſhouldeſt thou be ſmitten?* (He did not hearken to the Word of God) *Then the Prophet forbare, ſaying, I know that God hath determined to deſtroy thee, becauſe thou haſt not hearkned to my Counſel.* Read therefore, and the Lord give thee Underſtanding. For a miſerable end will thoſe have that go on in ſinning againſt God, rejecting his Word.

Other things might have been obſerved from this Verſe, which at this time I ſhall paſs by; partly, becauſe the ſum of them hath been touched already, and may be more clearly hinted at in the following Verſe; and therefore I ſhall ſpeak a few words to the next Verſe, and ſo draw towards a Concluſion.

Verſe 31. *And he ſaid unto him, if they hear not* Moſes *and the Prophets, neither will they be perſwaded, though one riſe from the Dead.*

AND *he ſaid*] That is, and God made anſwer to the words ſpoken in the Verſe before, *And he ſaid unto him, if they hear not* Moſes, *&c.* As if he had ſaid, *Moſes* was a Man of great Renown, a Man of worthy Note, a Man that talked with God face to face, as Man ſpeaketh to his Friend; The Words that *Moſes* ſpake, were ſuch as I commanded him to ſpeak; Let who will queſtion them, I will own them, credit them, bleſs them that cloſe in with them, and curſe thoſe that reject them.

I my ſelf ſent the Prophets, they did not run of their own Heads: I gave them a Commiſſion; I thruſt them out and told them what they ſhould ſay. In a Word, they have told the World what my mind is to do, both to Sinners and to Saints; *They have* Moſes *and the* Prophets, *let them hear*

them

them. Therefore, he that ſhall reject and turn his Back, either upon the Threatnings, Counſels, Admonitions, Invitations, Promiſes, or whatſoever elſe I have commanded them to ſpeak, as to Salvation and Life, and to Directions therein, ſhall be ſure to have a ſhare in the many Curſes that they have ſpoken, and the Doctrine that is pronounced by them. Again, *If they hear not* Moſes *and the Prophets*, &c. As if he had ſaid, Thou wouldſt have me ſend one from the Dead unto them; What needs that? They have my Mind already, I have declared unto them what I intend to ſtand to, both for ſaving them that believe, and damning them that do not. That therefore which I have ſaid, I will make good, whether they hear or forbear. And as for this Deſire of yours, you had as good deſire me to make a new Bible, and ſo to revoke my firſt ſayings by the Mouth of my Prophets. But I am God and not Man, and my Word is immutable, unchangeable, and ſhall ſtand as faſt as my Decrees can make it; *Heaven and Earth ſhall paſs away, but one Jot or Tittle of my Word ſhall not paſs.* If thou hadſt ten thouſand Brethren, and every one in danger of loſing his Soul, if he did not cloſe in with what is contained and recorded in the Scriptures of Truth, they muſt even every one of them periſh, and be for ever damned in Hell; for the Scriptures cannot be broken. I did not ſend them ſo unadviſedly to recal it again by another Conſideration. No, *For I ſpeak in Righteouſneſs and in Judgment*, Iſa. 63. 1, 2, 3. and in much Wiſdom and Counſel. It being therefore gone out of my Mouth in this manner, *It ſhall not return in vain, until it hath accompliſhed the thing whereto I have ſent it.*

But

But again, Thou ſuppoſeſt that Miracles and Wonders will work more on them, which makes thee ſay, *Send one from the Dead.* But herein thou art miſtaken, for I have proved them with that once and again, by more than one, or two, or three of my Servants. How many Miracles did my Servant *Moſes* work by Commandment from me in the Land of *Egypt*, at the *Red-Sea*, and in the *Wilderneſs*? Yet they of that Generation were never the ſooner converted for that, but notwithſtanding rebelled and luſted and in their Hearts turned back into *Egypt*, *Act.* 7. How many Miracles did *Samuel*, *David*, *Elias*, *Eliſha*, *Daniel*, and the Prophets, together with my Son, who raiſed the Dead, caſt out Devils, made them to ſee that were born blind, gave and reſtored Limbs? Yet for all this (as I ſaid before) they hated him, they crucified him. I raiſed him again from the Dead, and he appeared to his Diſciples, who were called, and choſen, and faithful, and he gave them Commandment and Commiſſion to go and teſtifie the Truth of this to the World; and to confirm the ſame, he enabled them to ſpeak with divers Tongues, and to work Miracles moſt plentifully; yet there was great Perſecution raiſed againſt them, inſomuch that but a few of them died in their Beds. And therefore though thou thinkeſt that a Miracle will do ſo much with the World, yet I ſay, No: *For if they will not believe* Moſes *and the Prophets, neither will they be perſwaded, though one ſhould riſe from the Dead.*

From theſe Words therefore take notice of this Truth; namely, That thoſe who reject and believe not *Moſes* and the Prophets, are a very hard-hearted People, that will not be perſwaded though one riſe from the Dead.

They

They that regard not the Holy Scriptures, to turn to *God*, finding them to testifie of his goodness and mercy, there is but little hopes of their Salvation; *for they will not*, mark, *they will not be perswaded though one should rise from the Dead.* This Truth is confirmed by Jesus Christ himself: If you read *Joh.* 5. where the Lord is speaking of himself, that he is the very Christ; he brings in four or five Witnesses to back what he said. First, *John Baptist.* 2. The Works that his Father gave him to do. 3. His Father speaking from Heaven. 4. The Testimony of the Scriptures; when all this was done, seeing yet they would not believe, he lays the Fault upon one of these two things.

1. Their regarding an Esteem among Men.

2. Their not believing of the Prophets Writings, even *Moses* and the rest. *For had ye believed* Moses (saith he) *ye would have believed. For he wrote of me. But if ye believe not his Writings, how can ye believe my Words?* Now, I say, he that shall slight the Scriptures, and the Testimony of the Prophets in them concerning Jesus Christ, must needs be in great danger of losing his Soul, if he abide in this Condition: because he that slights the Testimony, doth also slight the thing testified of, let him say the contrary never so often. For as Jesus Christ hath here laid down the Reason of Mens not receiving him; so the Apostle in another place lays down the Reason again with an high and mighty Agravation, 1 *John* 5. 10. saying, *He that believeth on the Son of God, hath the witness in himself, he that believeth not God, hath made him a Lyar, because he believeth not the* Record, mark, *the Record that God gave of his Son.* The Record you will say, what is that? Why even the Testimony that *God* gave of him by the Mouth of all

the

the holy Prophets since the World began, *Acts* 3. 20. That is, God sending his holy Spirit into the Hearts of his Servants, the Prophets and Apostles, He, by his Spirit in them, did bear Witness or Record to the Truth of Salvation by his Son Jesus, both before and after his coming. And thus is that place also to be understood, which saith, *There are three that bear Record in Earth, the Spirit, the Water, and the Blood.* That is, the Spirit in the Apostles, which preached him to the World, as is clear, if you read seriously, 1 *Thess.* 4. 8. The Apostle speaking of Jesus Christ, and obedience to God through him, saith thus, *Now he that despiseth, despiseth not us, but God*: But it is you that speak; True, but it is by and through the Spirit, *He therefore that despiseth, despiseth not Man, but God, who also hath given us of his Holy Spirit.* This is therefore a mighty Confirmation of this Truth, that he that slights the Record or Testimony that God by his Spirit, in his Prophets and Apostles hath testified unto us, slights the Testimony of the Spirit, who moved them to speak these things; and if so, then I would fain know, how any Man can be saved by Jesus Christ, that slights the Testimony concerning Christ; yea, the Testimony of his own Spirit, concerning his own self? 'Tis true, Men may pretend to have the Testimony of the Spirit, and from that Conceit, set a low Esteem on the Holy Scriptures; But that Spirit that dwelleth in them, and teacheth them so to do, it is no better than the Spirit of Satan, though it calls it self by the Name of the Spirit of Christ. *To the Law therefore, and to the Testimony,* Try them by that, *If they speak not according to this Word, it is because there is no Light in them.*

The

The Apostle *Peter*, when he speaks of the glori-
s Voice that he had from his Excellent Majesty,
ing of Christ, *This is my beloved Son, hear him*;
h thus to them whom he wrote unto; *You have*
a more sure Word of Prophesie (or of the Prophets,
so you may read it) *unto which you do well that you*
e heed. That is, Though we tell you that we had
s excellent Testimony from his own Mouth, evi-
ntly, yet you have the Prophets: We tell you
is, and ye need not doubt of the Truth of it; but
you should, yet you may not, must not, ought not
question them: Search therefore unto them, un-
l the Day dawn, and the Day-star arise in your
earts; That is, until by the same Spirit that gave
rth the Scriptures, you find the Truth confirmed
your Souls, which you have recorded in the Scri-
tures; That this Word of Prophesie, or of the Pro-
hets, is the Scriptures, read on; *For* (saith he)
owing this first, that no Ptophesie of the Scriptures is
any private Interpretation, &c. 2 Pet. 1. 18, 19,
0. But you will say, What needs all this ado, and
hy is all this time and pains spent in speaking to
is, that is surely believed already? This is a thing
ceived by all, that they believe the Scriptures to be
e Word of God, that sure VVord of Prophesie;
d therefore you need not spend your time in prov-
g these things, and the truth of them, seeing we
ant and confess the truth of it, before you begin to
eak your Judgment of them.

Answ. The Truths of God cannot be born wit-
ess unto too often; you may as well say, You need
ot Preach Jesus Christ so much, seeing he hath
een, and is received for the true *Messias* al-
eady.

2. Though

2. Though many may ſuppoſe that they do belie the Scriptures, yet if they were but well examin you will find them either by VVord of Mouth, elſe by Converſation, to deny, reject, and ſlight t Holy Scriptures. 'Tis true, there is a Notion and Hiſtorical Aſcent in the Head, I ſay, *In the He* of many, or moſt, to the Truth contained in Sc pture: But try them, I ſay, and you ſhall find bu little, if any, of the Faith of the Operation of G in the Hearts of poor Men, to believe the Scriptur and things contained in them. Many, yea, m Men believe the Scriptures, as they believe a Fable, Story, a Tale, of which there is no Certainty: b alas! there are but few do in Deed, and in Tru believe the Scriptures to be the very VVord God.

Obj. *But you will ſay, This ſeems ſtrange to me.*

Anſw. And it ſeems as true to me, and I doub not but to make it manifeſt, that there are but fe yea, very few, that do effectually (for that I aim a believe the Scriptures and the Truths contained i and ſpoken of by them. But to make this appe and that to purpoſe (if God will) I ſhall lay yo down the ſeveral Operations that the Scriptures hav on them, who do effectually believe the things co tained in them.

1. He that doth effectually believe the Scrip tures, hath in the firſt place been killed, I ſay kill by the Authority of the Holy Scriptures; ſtruc ſtark dead in a ſpiritual ſenſe, by the Holy Scrip ture, being ſet home by that Spirit, which ga them forth upon the Soul. *The Letter killeth*; th *Letter* ſtrikes Men dead, 2 *Cor.* 2. 6. and this *Pa* with ſtood, and found, before he could ſay, *I l*

eve all that the Prophets have ſpoken. Where he
ith, *I was alive without the Law once*; That is, in
y natural ſtate, before the Law was ſet on my
eart with power; *But when the Commandment*
me, ſin revived and I died, Rom. 7. 9. *And that*
aw that was ordained to Life, I found to be unto
Death; *For ſin taking occaſion by the Commandment*
eceived me, and thereby ſlew me, ver. 10. Now that
hich is called the *Letter* in *Cor.* is called the Law
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ea, it hath condemned him already for his Sins
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len as they come into the World, are in this
ondition, [illegible] believed, until
[illegible] be by the Goſpel converted to Jeſus

2. Though many may suppose that they do beli the Scriptures, yet if they were but well examin you will find them either by VVord of Mouth, else by Conversation, to deny, reject, and slight Holy Scriptures. 'Tis true, there is a Notio and Historical Ascent in the Head, I say, *In the H* of many, or most, to the Truth contained in S pture: But try them, I say, and you shall find bu little, if any, of the Faith of the Operation of G in the Hearts of poor Men, to believe the Scriptur and things contained in them. Many, yea, m Men believe the Scriptures, as they believe a Fable Story, a Tale, of which there is no Certainty: b alas! there are but few do in Deed, and in Tru believe the Scriptures to be the very VVord God.

Obj. *But you will say, This seems strange to me.*

Answ. And it seems as true to me, and I dou not but to make it manifest, that there are but fe yea, very few, that do effectually (for that I aim a believe the Scriptures and the Truths contained i and spoken of by them. But to make this appe and that to purpose (if God will) I shall lay y down the several Operations that the Scriptures ha on them, who do effectually believe the things co tained in them.

1. He that doth effectually believe the Scri tures, hath in the first place been killed, I say kill by the Authority of the Holy Scriptures; struc stark dead in a spiritual sense, by the Holy Scri ture, being set home by that Spirit, which ga them forth upon the Soul. *The Letter killeth*; th *Letter* strikes Men dead, 2 *Cor.* 2. 6. and this *Pa* with-stood, and found, before he could say, *I b*

ve all that the Prophets have ſpoken. Where he ith, *I was alive without the Law once*; That is, in y natural ſtate, before the Law was ſet on my art with power; *But when the Commandment me, ſin revived and I died*, Rom. 7. 9. *And that w that was ordained to Life, I found to be unto eath; For ſin taking occaſion by the Commandment ceived me, and thereby ſlew me*, ver. 10. Now that hich is called the *Letter* in *Cor.* is called the Law *Rom.* 7. which by its power and operation, as it i ielded by the Spirit of God, doth in the fi ill and ſlay all thoſe that are enabled to b criptures. I kill, ſaith God; That is, with pierce, I wound, I prick men into the very heart, ſhewing them their ſins againſt the Law, *Deut.* 2. 69. *Acts* 2. 36, 37. And he that is ignorant of is, is alſo ignorant of, and doth not really and effectually believe the Scripture.

But you will ſay, *How doth the Law kill and ſtrike ad the poor Creature.*

Anſw. Firſt, the *Letter* or *Law* doth kill thus; is ſet home upon the Soul, and diſcovers to the ul its Tranſgreſſions againſt the Law; and ſhews e Soul alſo, that it cannot compleatly ſatisfie the ſtice of GOD, for the Breach of his Law, erefore it is condemned, *John* 3. 19. Mark, *He at believeth not, is condemned already*; To wit, by e Law, that is, the Law doth condemn him, a, it hath condemned him already for his Sins ainſt it; as it is written, *Curſed is every one that ntinueth not in all things that are written in the ok of the Law to do them*. Gal. 3. 10. Now all en as they come into the World, are in this ndition

not believing their Condemnation by the Law really, they do not also believe really and effectually the Law that doth condemn them. For as men have but a notion of the one, *that is*, their condemnation, because of sins against the Law; so they have but a notion of the condemning, killing, and destroying power of the Law: For as the one is, so in these things always is the other. There is no man that doth really believe the Law or Gospel, further than they do feel the Power and Authority of them in their Hearts. *Ye err, not knowing the Scriptures, nor the Power of God.* Now this *Letter*, or *Law*, is not to be taken in the largest sense but is strictly to be tyed to the Ten Commandments, whose proper work, is only by shewing the Soul its sin against the Law, to kill, and there leaves him stark dead, not giving him the least Life, or Support or Comfort, but leaves the Soul in an helpless and hopeless condition, as from it self, or any other meer Creature.

'Tis true, The Law hath laid all men for dead, as they come into the World; but all Men do not see themselves dead, until they see the Law that struck them dead, striking in their Souls, and having struck them that fatal blow: As a Man that is fast asleep in a House, and that on fire about his Ears, and he not knowing of it, because he is asleep; even so, because p r Souls are asleep in sin, tho the Wrath of God the Curse of his Law, and the flames of Hell have beset them round about, yet they do not believe it, because they are asleep in sin. Now, as he that is awakened and sees this, sees, that through this he is a dead man: Even so they that do see their state by nature being such a sad condition, do also see themselves by that Law to be [illegible] Men naturally.

But now, when didst thou feel the power of this first part of the Scripture, the Law, so mighty as to strike thee dead? If not, thou dost not so much as verily believe that part of Scripture that doth contain the Law in it, to be the Truth of God. Yet if thou shouldst have felt something, I say, something of the killing Power of the Law of God in thine Heart, this is not an Argument to prove, that thou believest all the things contained in Scripture, for there is Gospel as well as Law, and therefore I shall speak to that also; *that is*, whether thou hast felt the power of the Gospel, as well as something of the power of the Law?

2. Then thou hast found the power of the Gospel, and so believed it, thou hast found it thus with thy Soul.

1. Thou hast been shewed by the Word or Truth of the Gospel, in the Light of the Spirit of Christ, that by nature thou wert without the true Faith of the Son of God in thy Soul: For when *He, the Spirit is come, he shall shew Men that they believe not in me*, saith Christ, *John* 16. 9. Mark, though thou hast, as I said before, felt somewhat of the power of the Law, Letter, or Ten Commandments, yet as thou hast not been brought to this to see by the Spirit in the Gospel, that thou art without Faith by nature, thou hast not yet tasted, much less believed any part of the Gospel. For the Gospel and the Law are two distinct Covenants. And they that are under the Law, may be convinced by it, and so believe the Law or first Covenant, and yet in the mean time to be a stranger to the Covenant of Promise, that is the Gospel, and so have no hope in them, (*Ephes.* 2. 12.) There is not any Promise that can be savingly believed, until the Soul be by the Gospel converted to Jesus

Christ. For though Men do think never so much that they believe the Things or the word of the Gospel of our Salvation, yet unless they have the work of Grace in their Souls they do not, cannot rightly believe the things contained in the Scriptures.

Again, As the Law killeth those that believe it, even so the Promises contained in the Gospel, do through Faith, administer comfort to those that believe it aright. *My Words* (saith Christ) *my Words, they are Spirit, and they are Life*, John 6. 63. As if he had said, the words contained in the Law as a Covenant of Works, they wound, they kill, they strike dead those that are under them. But as for me, *The Words that I speak unto you, they are Spirit, and they are Life.* That is, whosoever doth receive them believingly, shall find them full of Operation, to comfort, quicken, and revive the Soul. For as I did not come into the World to destroy Mens Lives, so the Words that I speak, (as I am sent to preach the Gospel) they have no such tendency unto those that believe them. The Promises that are in the Gospel, Oh how do they comfort them! Such a Promise, and such a Promise, O how sweet is it! How comfortable to those that believe them! Alas, there are many poor Souls that think they believe the Scriptures to be the Word of God, and yet they never enjoyed any thing of the Life and Promises; they come in upon the Heart to quicken, to revive thee, to raise thee from the Sentence of Death that is passed on thee by the Law. And through the Faith that is wrought in thy Soul, by the operation of God's Holy Spirit, (though once killed by the Law or Letter) thou art made alive in the Lord Jesus Christ, who is presented to thy Soul in the Promises.

3. Doct.

3. Doſt thou in Deed and in Truth, believe the Scriptures to be the Word of God? Then the things contained in them, eſpecially the things of the Goſpel, are very excellent to thy Soul; as the Birth of Chriſt, the Death, Reſurrection, Interceſſion, and ſecond Coming. O how precious and excellent are they to thy Soul! Inſomuch, that thou regardeſt nothing in compariſon of them? O it is Chriſt's Birth, Death, Blood, Reſurrection, *&c.* according to the Scriptures, that thou doſt rejoyce in exceedingly, and abundantly deſire after! Whom having not ſeen, ye love, in whom though now ye ſee him not, yet believing ye rejoyce, with Joy unſpeakable, and full of Glory, 1 *Cor.* 15. 1, 2, 3, 4, 5, 6. compared with *Phil.* 3. 6, 7, 8. 1 *Pet.* 1. 8.

4. Doſt thou believe the Scriptures to be the word of God? Then thou ſtandeſt in awe of, and doſt much reverence them. Why, they are the Word of God, the true ſayings of God; they are the Counſel of God; they are his Promiſes and his Threatnings. Poor Souls are apt to think, If I could hear God ſpeak to me from Heaven with an audible voice, then ſure I ſhould be ſerious and believe it. But truly, if God ſhould ſpeak to thee from Heaven, except thou wert converted, thou wouldſt not regard, nor really believe him. But if thou doſt believe the Scriptures, thou ſeeſt that they are the Truth as really believe him. And if thou doſt believe the Scriptures, thou ſeeſt that they are the Truth as really as if God ſhould ſpeak to thee from Heaven thro' the Clouds, and therefore never flatter thy ſelf, fooliſhly thinking that if it were ſo and ſo then thou couldſt believe. I tell thee, ſaith Chriſt, *If they believe not* Moſes *and the Prophets, neither will they believe though one ſhould riſe from the Dead.* But,

5. Doſt thou believe the Scriptures to be the Word of God? Then through Faith in Chriſt thou endeavoureſt to have thy Life ſquared according to the Scriptures, both in Word and Practice. Nay, I ſay, thou mayeſt have, though thou do not believe them all. My meaning is, that if thou believe none but the Ten Commandments, thy Life may be according to them, a legal Holy Life; and if thou do believe the Goſpel too, then thy Life will be the Faith of our Lord Jeſus Chriſt; that is, either thou wilt live in the bleſſed and holy enjoyment of what is teſtified in the Scripture concerning the glorious things of the Lord Jeſus Chriſt, or elſe thou wilt be exceedingly panting after them. For the Scriptures carry ſuch a bleſſed beauty in them to that Soul that hath Faith in the things contained in them, that they do take the heart, and captivate the Soul of him that believeth them, into the love and liking of them, believing all things that are written in the Law and the Prophets, and have hope towards God, that there ſhall be a Reſurrection of the Dead, both of the juſt and unjuſt; and herein do I exerciſe my ſelf, to have always a Conſcience void of offence, both towards God and towards Man, *Acts* 24. 14, 15, 16.

6. He that believes the Scriptures to be the Word of God, if he do but ſuppoſe that any one place of Scripture doth exclude him, and ſhut him out of, and from a ſhare in the Promiſes contained in them: O it will trouble him, grieve him, perplex him; yea, he will not be ſatisfied until he be reſolved, and the contrary ſealed to his Soul, for he knows that the Scriptnres are the Word of God all Truth; and therefore he knows, that if any one Sentence doth exclude or bar out him

him for want of this, or the other Qualification; he knows also, that not the World alone shuts him out, but he that speaks it, even God himself; and therefore he cannot, will not, dare not be contented until he find his Soul and Scripture together, (with the things contained therein) to embrace each other, and a sweet correspondency and agreement between them. For you must know that to him that believes the *Scripture* aright, the Promises or Threatnings, are of more power to comfort or cast down, than all the Promises or Threatnings of all the men in the World. And this was the cause, why the Martyrs of Jesus did so slight both the promises of their Adversaries, when they would have overcome them with proffering the great things of this World unto them, and also their threatning when they told them they would rack them, hang them, burn them; *Acts* 26. 24. *None of these things could prevail upon them, or against them*; because they did most really believe the *Scriptures*, and the things contained in them; as is clearly found and to be seen in *Heb.* 11. and also in Mr. *Fox's* Records of their Brethren.

7. He that believeth the *Scriptures* to be the Word of God, believeth that Men must be born again, and also be partakers of that Faith which is of the operation of *God* (according as he hath read and believed) or else he must and shall be damned. And he that believeth this aright, will not be contented until (according as it is written) he do partake of, and enjoy the New-birth, and until he do find through *Grace*, that Faith that is wrought by the operation of *God* in his *Soul*. For this is the cause why men do satisfie themselves with so slender a conceited hope that their state is good (when it is nothing so) namely, because they do not credit

the Scripture; for did they, they would look into their own hearts, and examine seriously whether that Faith, that Hope, that Grace which they think they have, be of that nature, and wrought by that Spirit and Power which the Scipture speaketh of. I speak this of an effectual believing, without which all other is nothing unto Salvation. Now then, because I would not be tedious, I shall at this time lay down no more discoveries of such an one as doth savingly believe the Scriptures, and the things contained in them, but shall speak a few words of Examination concerning the things already mentioned. As,

1. Thou say'st thou dost in Deed and in Truth effectually believe the Scriptures: I ask therefore, wast thou ever killed stark dead by the Law of Works contained in the Scriptures? Killed by the Law or Letter, and made to see thy sins against it, and left in an helpless condition by the Law? For as I said, the proper work of the Law is to slay the Soul, and to leave it dead in a helpless state. For it doth neither give the Soul any comfort it self when it comes, nor doth it shew the Soul where comfort is to be had; and therefore it is called *the Ministration of Condemnation*, as in 2 *Cor.* 3. 9. *the Ministration of Death*, 2 *Cor.* 3. 7. For though men may have a notion of the blessed Word of *God*, as the Children had, yet before they be converted, it may truly be said of them, *Ye err, not knowing the Scriptures, nor the Power of God*, Mark. 12. 24.

2. You say you do believe the Scriptures to be the Word of *God*. I say, again Examine, wert thou ever quickned from a dead state by the Power of the Spirit of Christ through the other part of the Scripture; That is to say, by the power of

of *God* in his *Son* Jesus Christ, through the Covenant of Promise? I tell thee from the Lord, If thou hast, thou hast felt such a quickning power in the words of Christ, (*John* 6.) that thou hast been lifted out of that dead condition that thou before wert in; and that when thou wast under the guilt of *Sin*, the curse of the Law, and the Power of the Devil, and the Justice of the great *God*, thou hast been inabled by the Power of *God* in Christ revealed to thee by the *Spirit*, through and by the *Scripture*, to look *Sin*, Death, Hell, the Devil, and the Law, and all things that are at enmity with thee, with boldness and comfort in the face, through the Blood, Death, Righteousness, Resurrection, and Intercession of Christ, made mention of in the *Scriptures*.

And Thirdly, on this account, O how excellent are the *Scriptures* to thy *Soul*! O how much vertue doth thou see in such a Promise, in such an invitation! They are so large, as to say, *Christ will in no wise cast me out*! *My Crimson sins shall be white as Snow.* I tell thee friend, there are some Promises that the Lord hath helped me to lay hold of Jesus Christ through and by, that I would not have out of the Bible, *for as much Gold and Silver as can lie between* York *and* London *piled up to the Stars*; because through them Christ is pleased by his *Spirit* to convey comfort to my *Soul*! I say, when the Law curses, when the Devil tempts, when Hell-fire flames in my Conscence, my sins with the guilt of them tearing of me, then is Christ revealed so sweetly to my poor Soul through the Promises, that all is forced to fly and leave off to accuse my Soul. So also, when the World frowns, when the Enemies rage and threaten to kill me, then also the precious, *the exceeding great and pre-*

cious Promises do weigh down all, and comfort the Soul againſt all. This is the Effect of believing the Scriptures ſavingly; for they that do ſo, have by and through the Scriptures good Comfort, *and all ground of hope*, Rom. 15. 4. believing thoſe things to be its own, which the Scriptures hold forth.

4. Examine, Doſt thou ſtand in awe of ſinning againſt God, becauſe he hath in the Scriptures commanded thee to abſtain from it? Doſt thou give diligence to make thy Calling and Election ſure, becauſe God commandeth it in Scripture? Doſt thou examine thy ſelf, whether thou be in the Faith or no, having a Command in Scripture ſo to do? Or doſt thou (notwithſtanding what thou readeſt in the Scripture) follow the World, delight in Sin, neglect coming to Jeſus Chriſt, ſpeak Evil of the Saints, ſlight and make a Mock at the Ordinance of God, delight in wicked Company, and the like? Then know, that it is becauſe thou doſt not in Deed and in Truth, believe the Scriptures effectually. For as I ſaid before, if a Man do believe them, and that ſavingly, then he ſtands in awe, he looks to his ſteps, he turns his Feet from Evil, and endeavours to follow that which is good, which God hath commanded in the Scriptures of Truth; yet not from a legal or natural Principle; that is, to ſeek for Life by doing that good thing, but knowing that Salvation is already obtained for him by the Blood of that Man Chriſt Jeſus on the Croſs, becauſe he believes the Scriptures, therefore (mark I pray) therefore, I ſay, he labours to walk with his God in all well-pleaſing and godlineſs, becauſe the ſweet power of the Love of Chriſt, which he feels in his Soul by the Spirit, according to the Scriptures, conſtrains him ſo to do, 2 *Cor.* 5. 14.

5. Examine again, Doſt thou labour after thoſe Qualifications that the Scriptures do deſcribe a Child of God by? that is, Faith, yea, the right Faith, the

moſt

moſt holy Faith, the Faith of the Operation of God? And alſo doſt thou examine whether there is a real growth of Grace in thy Soul, as Love, Zeal, Self-denial, and a ſeeking by all means to attain (if poſſible) to the Reſurrection of the Dead? that is, not to ſatisfie thy ſelf until thou be diſſolved and rid of this Body of Death, and be transformed into that glory that the Saints ſhould be in after the Reſurrection-day; and in the mean time, doſt labour and take all Opportunities to walk as near as may be to the pitch, though thou know thou canſt not attain it perfectly? yet I ſay, thou doſt aim at it, ſeek after it, preſs toward it, and to hold on in thy Race; thou ſhunneſt that which may any way hinder thee, and alſo cloſeſt in with what may any way further the ſame; knowing that that muſt be, or deſiring that it ſhould be thine eternal Frame, and therefore out of Love and Liking to it, thou doſt deſire and long after it, as being the thing that doth moſt pleaſe thy Soul.

Or how is it with thy Soul? Art thou ſuch an one as regards not theſe things? But rather buſie thy thoughts about the things here below, following thoſe things that have no ſcent of Divine Glory upon them? If ſo, look to thy ſelf, thou art an Unbeliever, and ſo under the Wrath of God, and wilt for certain fall into the ſame place of Torment that thy Fellows have fallen into before thee, to the grief of thy own Soul, and thy everlaſting Deſtruction.

Conſider and regard theſe things, and lay them to thy Heart before it be too late to recover thy ſelf, by repenting of the one, and deſiring to cloſe in with the other. O! I ſay, regard, regard, for Hell is hot, God's Hand is up, the Law is reſolved to diſcharge againſt thy Soul! The Judgment-day is at hand, the Graves are ready to fly open, the Trumpet is near the ſounding, the Sentence will e're long be paſt, and then you and I cannot call time again.

But

But again, seeing they are so certain, so sure, so irrecoverable and firm, and seeing the saving Faith of the things contained therein, is to reform the Soul, and bring it over to the things of God, really conforming to the things contained therein, both to the Point of Justification, and also an impartial walking, and giving up thy Soul and Body to a Conformity to all the Commands, Councels, Instructions and Exhortations contained therein. This then will learn us how to Judge of those who give up themselves to walk in the Imaginations of their own Hearts, who slight and lay aside the Scriptures, counting them but empty and uncertain things, and will live every day in open Contradiction to what is contained, commanded, and forbidden therein.

As first, This will shew us that all your Drunkards, Whore-masters, Lyars, Thieves, Swearers, Back-biters, Slanderers, Scoffers at Goodness, *&c.* I say, we may see by this, that they that live in such things, have not the Faith of these things contained in their Hearts; seeing they delight to practise those things that are forbidden by and in them. And so they continue living and dying in this State, we may conclude without Fear, that these Portions of holy Scripture belong unto them, and shall for certain be fulfilled upon them; *He that believeth not, shall be damned*, Mark 16. 16. *The Unrighteous shall not inherit the Kingdom of God*, 1 Cor. 6. 9, 10. *But the Abominable, the Unbelieving, the Whoremongers, and all Liars shall have their part in the Lake that burneth with Fire and Brimstone*, Rev. 21. 8. *Depart ye cursed into everlasting Fire, prepared for the Devill and his Angels*, Matth. 25. 41. Depart, depart from me, for I will not save you. Depart, for my Blood shall not at all wash you. Depart, for you shall not set one foot into the Kingdom of Heaven.

Depart ye curſed, ye are curſed of God, curſed of his Law, curſed of Me, curſed by the Saints, and curſed by the Angels, curſed all over, nothing but curſed, and therefore depart from me; and whither? Into everlaſting Fire; Fire that will ſcald, ſcorch, burn, and flame to purpoſe; *Fire that ſhall never be quenched*, Mark 9. Fire that will laſt to all Eternity. And muſt we be all alone? No, you ſhall have Company, ſtore of Company with you. Namely, all the raging, roaring Devils, together with an innumerable Company of fellow damned Sinners, Men, Women and Children. And if the Scriptures be true (as they will one day wonderfully appear to be) then this muſt and ſhall be thy Portion if thou live and die in this State, and of all them who continue in ſinning againſt the Truth contained in Scripture.

As firſt, Doſt thou delight to ſin againſt plain Commands? *Thou art gone.*

Secondly, Doſt thou ſlight and ſcorn the Counſels contained in the Scriptures, and continue in ſo doing? *Then thou art gone.*

Thirdly, Doſt thou continually neglect to come to Chriſt, and uſeſt Arguments in thine own Heart to ſatisfie thy Soul with ſo doing? *Then thou art gone.* *Luke* 14. 17, 18. compare with Verſe 24. and *Heb.* 2. 3. *How ſhall we eſcape if we neglect ſo great Salvation?* How ſhall we eſcape, that is, there is no way to eſcape.

Firſt, Becauſe God hath ſaid we ſhall not. *Heb.* 12. 25. *See that ye refuſe not him that ſpeaketh; for if they eſcaped not who refuſed him that ſpake on earth* (that was *Moſes*) *much more ſhall not we eſcape if we turn away from him that ſpeaketh from Heaven.*

2. Becauſe he hath not only ſaid, they ſhall not, but alſo hath bound it with an Oath, ſaying, *So I ſwear in my Wrath, they ſhall not enter into my Reſt*, Heb. 3. 11. To whom did he ſwear that they ſhould

not

not enter into his Reſt? Anſwer, To them that believed not: *So we ſee they could not enter in, becauſe of Unbelief*, Verſe 18. 19.

Secondly, This will teach us what to think and conclude of ſuch, who though they do not ſo openly diſcover their Folly by open and groſs ſins againſt the Law, yet will give more heed to their own Spirits, and the Movings thereof, though they be neither commanded nor commended for the ſame in Scripture, nay, though the Scripture command and commend the contrary, *Iſa.* 8. 20, than they will to the holy and revealed Will of God. I ſay, ſuch Men are in as bad a ſtate as the other to the full, being diſobedient to Gods Will revealed in his Word, as well as they, though in a different manner; the one openly tranſgreſſing againſt the plain and well known truths revealed in it; the other, though more cloſe and hidden, yet ſecretly rejecting and ſlighting them, giving more heed to their own Spirits, and the Motion thereof, although not warranted by the Scriptures.

A few Words more, and ſo I ſhall conclude.

And firſt take heed that you content not your ſelf with a bare Notion of the Scriptures in your Hearts, by which you may go far. even ſo far as to be able to diſpute for the Truth, to preach the Goſpel, and labour to vindicate it in oppoſition to Gainſayers, and yet be found at the left hand of Chriſt at the Judgment Day, for as much as thou didſt content thy ſelf with a Notion or traditional Knowledge of them.

2. Have a care that thou own the whole Scripture, and not own one part and neglect another, or ſlight it; as thus: To own the Law, and ſlight the Goſpel; or to think that thou muſt be ſaved by thy good Doings and Works; for that is all one as if thou didſt thruſt Chriſt away from thee; or elſe ſo to own the Goſpel, as if by it thou wert exempted from all Obe-

dience

dience to the ten Commandments, and conformity to the Law in Life and Cnnverſation; for in ſo doing, thou wilt for certain make ſure of eternal Vengeance.

Thirdly, Have a care that thou put not wrong Names on the things contained in the Scriptures, as to call the Law Chriſt, and Chriſt the Law. For ſome having done ſo (in my Knowledge) have ſo darkned to themſelves the glorious Truths of the Goſpel, that in a very little time they have been reſolved to thwart and oppoſe them, and ſo have made room in their own Souls for the Devil to inhabit, and obtained a Place in Hell for their own Souls to be tormented for ever and ever.

Againſt this Danger therefore in reading and receiving the Teſtimony of Scripture, learn to diſtinguiſh between the Law and the Goſpel, and to keep them clear aſunder, as to the Salvation of thy Soul: and that thou mayſt ſo do, in the firſt place beg of God that he would ſhew thee the Nature of the Goſpel, and ſet it home effectually with Life and Power upon thy Soul by Faith. Which is this, That God would ſhew thee, that as thou being Man, haſt ſinned againſt God, ſo Chriſt being God-Man, hath brought thee again, and with his moſt precious Blood ſet thee free from the Bondage thou waſt fal'en into by thy ſins, and that not upon Condition that thou wilt do thus and thus, this and the other good Work; but rather, that thou being juſtified freely by meer Grace through the Blood of Jeſus, ſhouldſt alſo receive thy ſtrength from him who hath bought thee, to walk before him in all well-pleaſing, being inabled thereto by vertue of his Spirit, which hath revealed to thy Soul that thou art delivered already from Wrath to come, by the Obedience, not of thee, but of another Man (*viz.*) Jeſus Chriſt.

Secon.l.

Secondly, Then if the Law thou readeſt of, tell thee in thy Conſcience, thou muſt do this and the other good Work of the Law, if ever thou wilt be ſaved: Anſwer plainly, that for thy part thou art reſolved now not to work for Life, but to believe in the Vertue of that Bloodſhed upon the Croſs, upon Mount *Calvarys* for the Remiſſion of ſins; and yet becauſe Chriſt hath juſtified thee freely by his Grace, thou wilt ſerve him in Holineſs and Righteouſneſs all the Days of thy Life, yet not in a legal Spirit, or in a Covenant of Works; but mine Obedience (ſay thou) I will endeavour to have it free and chearful, out of love to my Lord Jeſus.

Thirdly, Have a care thou receive not this Doctrine in the Notion only, leſt thou bring a juſt Damnation upon thy Soul, by profeſſing thy ſelf to be freed by Chriſt's Blood from the Guilt of ſin while thou remaineſt ſtill a Servant to the Filth of ſin. For I muſt tell you, that unleſs you have the true and ſaving Work of the Faith and Grace of the Goſpel in your Hearts, you will either go on in a legal Holineſs, according to the Tenor of the Law; or elſe through a notion of the Goſpel (the Devil bewitching and beguiling thy Underſtanding, Will, and Affections) thou wilt, Ranter like, turn the Grace of God into Wantonneſs, and bring upon thy Soul double, if not treble Damnation, in that thou couldſt not be contented to be damned for thy ſins againſt the Law, but alſo to make Ruin ſure to thy Soul, thou wouldſt diſhonour the Goſpel, and turn the Grace of God, held forth and diſcovered to Man by that, into Licentiouſneſs.

But that thou mightſt be ſure to eſcape theſe dangerous Rocks on the Right-hand, and on the Left, ſee that thy Faith be ſuch as is ſpoken of in Scripture, and that thou be not ſatisfied without that, which is a Faith wrought by the mighty Operation of God, reveal-

revealing Christ to, and in thee, as having wholly freed thee from thy sins by his most precious Blood. Which Faith, if thou attain unto, will so work in thy Heart, that first thou wilt see the Nature of the Law, and also the Nature of the Gospel, and delight in the glory of it; and also thou wilt find an Ingaging of thy Heart and Soul to Jesus Christ, even to the giving up of thy whole Man unto him, to be ruled and governed by him to his glory, and thy Comfort, by the Faith of the Lord Jesus.

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